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NATIONAL CONSULTATION ON CONTINUING EDUCATION FOR THE
MINISTRY (2D, UNIVERSITY OF CHICAGO, JUNE 8-12, 1965).

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AMONG THE POINTS OF CONSENSUS EMERGING FROM THE SECOND
CONSULTATION ON CONTINUING EDUCATION FOR MINISTERS WAS THE
DECISION THAT FINAL RESPONSIBILITY FOR EDUCATION PROGRAMING
RESTS WITHIN DENOMINATIONS, ALTHOUGH ECUMENICAL AID MAY
STIMULATE IT. CENTRAL COORDINATION OF EDUCATIONAL EFFORTS BY
COOPERATING DENOMINATIONS IS DESIRABLE, BUT CENTRAL
ADMINISTRATION, WHICH MIGHT STIFLE THE CREATIVE TENSION AMONG
THEM, IS NOT. COUNSELING SERVICES WILL BE ESSENTIAL IF
MINISTERS ARE TO BUILD SYSTEMATIC PROGRAMS OF
SELF-DEVELOPMENT. THERE WAS NO CLEAR AGREEMENT ON THE
PROBLEMS OF--(1) RELATING CONTENT OF CONTINUING EDUCATION TO
THE PERFORMANCE OF MINISTERIAL FUNCTION, (2) FINANCING A
NATIONAL PROGRAM OF INDIVIDUALIZED STUDY, (3) MOTIVATION,
INCLUDING RECONCILING INTERNAL AND EXTERNAL REWARDS OF
CONTINUING EDUCATION, AND (4) EDUCATING EDUCATORS TO GUIDE
THE PROGRAMS. THE APPENDIX CONTAINS RESOURCE PAPERS ON THE
OBJECTIVES OF CONTINUING EDUCATION FOR MINISTERS ON THE
LAND-GRANT CAMPUS AND IN GENERAL, LONG-RANGE ECUMENICAL
PLANS, A PROPOSAL FOR AN AMERICAN ACADEMY OF PARISH CLERGY, A
STUDY OF THE RESULTS OF A PROGRAM OF CONTINUING EDUCATION FOR
PROTESTANT CLERGY, AND THE MOTIVATION, CURRICULUM, THEORY AND
METHOD, AND EVALUATION OF CONTINUING EDUCATION FOR PASTORS.
(THE CONSULTATION WAS HELD AT THE UNIVERSITY OF CHICAGO
CENTER FOR CONTINUING EDUCATION, JUNE 8-12, 1965.) (AJ)

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NATIONAL CONSULTATION
ON
CONTINUING EDUCATION FOR THE MINISTRY

The University of Chicago
Center for Continuing Education

June 8-12, 1965

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U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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PREFACE

This document results from the Second National Consultation on Continuing Education for Ministers, held at the Center for Continuing Education of the University of Chicago, during the second week of June in 1965. Nearly one hundred persons, most of whom were directly involved in some sort of continuing education program, came together for five lively days of discussion. The record of these days follows in this Summary.

We are enormously indebted to Connolly C. Gamble, Director of Continuing Education at Union Theological Seminary, Richmond, Virginia, who served as chairman for the consultation planning committee and provided such persistent and perceptive leadership. We are also most grateful that Henry Babcock Adams of San Francisco Theological Seminary was willing to be the editor for the Summary. We also must express appreciation to our friends at the Lilly Endowment, Inc., whose grant to the Consultation Committee of the Andover-Newton Theological School, supported much of the planning and preparation for this year's consultation.

At a recent symposium, Margaret Mead pointed to the need "to change the idea of university education from the notion that it is a terminal state, like cancer, to the idea that it is part of a process that goes on throughout life . . . What we really want is for people to be addicted to education . . . to be bored to death with the state of knowledge one had yesterday, and to realize that if one isn't learning something new oneself, the thing one knows becomes dead--dry as dust." Most of the participants at the consultation would have enthusiastically endorsed these words. There was an underlying consensus that the present requirements for effective ministry demand a radical revision of the prevailing notions of theological education for the corporate life of the Church as well as for the lives of those who minister.

This consensus is expressed in the resolutions which were adopted by the Consultation and appear in these pages. Hopefully, these actions by a responsible group of men and women will call forth a massive effort by ecclesiastical and seminary leadership in response to this need.

Ralph E. Peterson
Executive Director
Department of Ministry, Vocation and
Pastoral Services

PROGRAM

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INTRODUCTION

Henry Babcock Adams

Continuing education may be defined as a deliberately conceived program of learning which begins at that point where study ceases to be the learner's chief occupation. In this sense it is not new. For decades scores of American schools in the National University Extension Association have provided continuing education on a massive scale. These include metropolitan and outlying centers at which students assemble as well as correspondence study carried on by men and women scattered all over the world. The nation's colleges and universities enroll an estimated 10 million day-school students. But they enroll some 30 million adults in continuing education.

Nor is continuing education for the ministry new. As early as the 16th Century John Calvin developed programs of systematic study for parish clergy, and again in the 18th Century John Wesley did the same.¹ And for many years now, under various names at many points, a variety of continuing education efforts for ministers has been available: conferences, retreats, pastors' seminars, clinical training, correspondence study, summer sessions, in-service training.

What is new is a wide-spread awareness of the potential that continuing education holds for the renewal of the church's ministry, the magnitude of the thrust required, and the need for a more systematic and coordinated approach. As never before there is among the churches' educators a seeking for common standards, better theory, the development of mutual strategy and collaboration for a common enterprise.

This community of purpose and need for mutual assistance among those involved in continuing education for the ministry gave birth to an initial consultation in June, 1964 at Andover Newton Theological School. With financial assistance from Lilly Endowment under the auspices of the National Council of the Churches of Christ in the U. S. A., fifty selected consultants spent four days hammering out the issues and requirements in this form of continuing education. The proceedings of that first consultation were in the hands of all the ninety-six participants at this second conference.

That first consultation made three broad recommendations:

¹Connolly C. Gamble, Jr., "Theological Schools and the Minister's Continuing Education," Theological Education, Summer, 1965, p. 197.

"1. Seminaries and agencies concerned for ministers are asked to assume the initiative in preparing materials and making provisions so that all ministers may have opportunity to take part in a systematic program of continuing education including these elements: (1) study in or near his home, by every pastor, beginning with his graduation from seminary and continuing throughout his career on an orderly, sustained basis; and (2) occasional institutes, schools, or other academic residence, projected on a long-term basis of ten to twenty years.

"2. Continuing education program leaders and seminary faculties are urged to examine their teaching philosophy and method in light of a fundamental recognition that the minister must be a developer, teacher, trainer, and catalyst of leadership for the ministry of the whole people of God in the world: 'to equip the saints for the work of ministry.'

"3. The Department of the Ministry, National Council of the Churches of Christ in the U. S. A., is asked to convene a National Committee on Continuing Education for Ministers, appropriately representing the various types of institutions, agencies and groups who share a concern for this field. Among the tasks of this committee would be: (1) plan occasional gatherings of persons involved in leadership of continuing education for ministers; (2) assemble and disseminate widely information on programs of continuing education for ministers; and (3) encourage serious consideration of guidelines and experiences of colleagues as new programs are planned."²

Before the 1964 consultation had adjourned a committee was organized to lay plans for this second conference in 1965 in order to implement the first and second recommendations. The proceedings of that first consultation were distributed to schools and agencies engaged in continuing education for ministers. And before the year was out the number of known persons administratively responsible for this kind of education had doubled, many of them occupying newly created posts.

It is too much to assume that this growth in leadership was the direct result of the first recommendation. But it does suggest that the recommendation reflected and reinforced a vital trend within the institutions and agencies of the churches. And the large number who responded to the invitation to participate in the second conference at their own expense indicates the vitality of this trend.

²Consultation on Continuing Education for the Ministry 1964, New York, National Council of Churches, p. 125.

As yet the third recommendation has not been fully carried out, although first steps have been taken. The National Council of Churches through its Department of the Ministry has convened a long-range planning committee at intervals throughout the year to define more fully the appropriate function of a "National Committee on Continuing Education for Ministers." And issues identified by that committee were presented for study at this second conference.

Participants in these two assemblies report conditions that constitute a ferment with all the marks of a movement. The eagerness of thousands of clergymen to improve their competence for ministry in a changing world, the wide-spread concern among church leaders over the relevance of the church and the nature of its ministry, the increasing number of persons in strategic positions assigned to post-ordination education, the enlarged resources available for continuing education of ministers, the growing body of agreement or convergence toward agreement on objectives and methods, the conscious sense of community in a common undertaking--all these indicate a grass-roots movement of great significance.

But movements do not long sustain themselves unless their efforts acquire institutional form. The creative fluidity of movements produces innovation. Yet too early institutionalization may fixate developments at a premature stage and foreclose necessary evolution of refinements.

This conference addresses itself to refinement of the presuppositions and directions of the movement as well as to the institutional patterns which are needed to perpetuate what has come into being. A comparison of the proceedings of the two assemblies reveals a progressive clarification of the mutual understandings of participants with regard to objectives, learning theory, and curriculum as well as a consideration of specific structures important to long-range strategy. For some, the conclusions and recommendations may seem to be prematurely specific, for others too general. But these hazards are an unavoidable part of the process of conference and consultation when a movement explores its present status and its future institutional forms.

CONTINUING EDUCATION FOR ADULTS

(Excerpts from an extemporaneous address)

William S. Griffith

Assistant Professor of Education
University of Chicago

In the year 1517 Martin Luther decided it was reasonable to think of a "priesthood of all believers." The inevitable consequence of this assumption was that all believers must be made literate so they could read the Scriptures. But being adults and blessed with curiosity by their Maker, they did not confine their interest solely to the Scriptures. And so today we live in a world vastly changed from the one in which Martin Luther worked and struggled.

Today, we are meeting in a monument of continuing education. This very building is concrete evidence of concern for the education of adults many of whom already have earned one, two, three, four, five, six graduate degrees. It is mute testimony to the fact that we believe no man or woman ever completes his education until he is laid to rest.

It was the desire to have everyone able to read which started us on adult education in Western civilization. Today, we talk of a triple revolution growing out of the spread of literacy beyond the clergy.

There is a cybernetic revolution, that is, the use of computers in connection with self-regulating machines so that factories now can be operated by one or two persons pushing buttons, where previously whole crews of unskilled laborers worked.

There is a weaponry revolution which came about because of man's increased intellect and perhaps because of his failure to experience significant spiritual growth. Today, we have more awesome weapons than the world has ever known before, and we have it within our power to bring doomsday shortly.

Of equal significance with the other two is the civil rights revolution. In the decade of the Sixties, we have experienced an increase in productivity per man more rapid than at any time in history. Yet we continued to carry on our unemployment list an absolute minimum of 5 1/2% of the American population. When you look only at those who are available to work, the unemployment rate is about 15%. But if you are a Negro teen-ager, the unemployment rate is 30%; and if you are a Negro but also living in a ghetto, the unemployment rate is more like 50%.

It seems safe to assume that retraining is inevitable in virtually all occupations. And it is well-acknowledged that human beings do not take readily to the idea of retraining. In order for a man to grow, in order for him to gain knowledge, he must first acknowledge his ignorance. This poses a real threat for some people.

What do we know about adult learners? What kind of people come? What are their motives for coming? If we delude ourselves that the adults who show up for any learning activity are strictly interested in learning the content to be covered, we are sadly mistaken. Research shows clearly that in any group which includes as many as sixteen people, the chances are better than nineteen in twenty that there will be three distinct kinds of adult learners present.

The first group--perhaps the only kind conventional program planners think about--are the ones who are learning-oriented. They like to study; they like to read new things; they like to think grand thoughts and have conceptual dreams; they think theory is just plain wonderful and doesn't have to be tied to anything--that anyone who believes education should be applied is second rate--that the only respectable reason for studying is simply learning.

The second group doesn't understand the first group at all. In fact, they are not even sure these people exist. And if one group plans programs for the other, they are generally miserable failures. The second group is goal-oriented. The conference is a vehicle for something else. The learning activity in itself is not what counts. It will help you move to a better job, for example. These people aren't especially interested in learning; they are interested in employment.

Some people like to come to Chicago. They attend a conference because it is here. It is the seeking of some external reward that induces these people to participate. We don't realize how goal-oriented these people really are. So we don't do the most effective job of planning for them.

A third group is also present--and doesn't understand the other two, and is not understood by them. They come to conferences and the like because it is such a fine activity, such a wonderful social thing to do. They are activity-oriented. They participate because it's so much fun, or they'll see old friends, or meet new ones.

All these people are present. We have good research data to indicate they are present in any group of at least fifteen or sixteen people. We need to keep that in mind.

Paul Bergman of Indiana University (Design for Adult Education in the Church) declares that the churches are so interested in their subject

matter that they forget they are teaching people. (I have over-simplified it perhaps, but essentially this is his gospel.) We need to look at the learner and the learning situation, and not simply be on top of the content. But it is equally dangerous to overstress process to the exclusion of content. Helen Khoobyar (Facing Adult Problems in Christian Education) admits sadly that in a church, when "religion is wrung out, all we have is a group of well-informed, educated, unconverted laymen to criticize the sermon, ask for changes in the celebration of the sacrament, demand an explanation for the choice of hymns, challenge the decisions of the Official Board and downgrade the church organization."

What do we know about the way in which adults learn? What factors must be kept in mind? We do not have a mass of conclusive research in adult education; it's a young field. But it suggests that where one seeks to teach adults the first and most important thing to keep in mind is that people are not just learners. This sounds so simple you wonder why anyone would offer it as a useful suggestion. But the simple matter is that these people are whole human beings, and one of our problems is that we tend only to see fragments of human beings. If education is to be effective, it must speak to the whole man; I do not regard indoctrination as education.

We know too that the kinds of experience adult learners have may be very different from those who teach. Children and graduate students are accustomed to sitting and taking notes without thinking about the content. But adults who participate voluntarily in any program do not operate in this fashion. Adults are interested in the immediate application of the information they obtain.

Learning is an active process; people change themselves; you cannot change persons. Frequently we cannot accept the fact that learning is an individual thing and must come from within the man. You cannot feed it to him; he will only take it on his own initiative. Involvement is the central issue in adult education. Adults learn most when they see that what is being taught has some immediate relevance--that it truly does affect their lives and their behavior at the moment.

For adults there is need for a learning fellowship, for an organized group to support education. One man alone experiences great difficulty in learning, and we make it easier for him if we can bring small groups together, enclaves of dedicated people who can study together.

Education needs a permissive atmosphere where ignorance is not a sin. We need a willingness to admit that whatever we did so effectively last year was all right for last year but may be inappropriate this year. Chances are that if we are repeating, we are going backwards.

A maximum of sharing of leadership is needed too. But unfortunately we find that adults have been conditioned in the public schools, in the colleges,

in the university, in graduate work, in their experience with established institutions. Adults expect to be taught.

In the continuing education of ministers, as in other forms of adult education, what are the things people are likely to do wrong? One is to repeat all the mistakes others have made, lacking information about each other. I am therefore overjoyed to see clear indications that you are coming together to share these mistakes. If people here don't share their mistakes with you, be sure to ask them questions. They may have one speech for public consumption, but they have had a lot of problems. And if you talk with them about their problems instead of just about their progress, you will get some useful ideas.

Another common mistake is to assume that a special program has to be set up--that you can't talk to labor union people about political science unless they are all from one occupation--that you can't talk to ministers about sociology unless they are all ministers.

Why shouldn't you be able to use the resources of colleges and universities that teach the kind of things you want to find out? To prepare men to teach in adult education, it should not be necessary to develop entirely new programs. There are universities in this country that offer some pretty good courses in adult education.

If we took seriously--and I am suggesting that we do not take seriously--the concept of continuing education, what would happen? The whole educational establishment would be turned upside down! If we once believed that people keep on learning throughout their lives, we would then stop trying to cram everything into a certain degree program. We would then begin to act in an intelligent fashion; and an intelligent fashion would be to teach people the things they need to know whenever they realize they need to know them.

An essential piece of research that needs to be done is to survey the field--ask the graduates what problems they are facing. Ask the ones who have been out five years, ten, fifteen, even twenty-five years and see what you get. That has been done with engineers, and the findings are most interesting.

We do not move rapidly in this world; we are reluctant to embrace change. We moved from 1517 to 1789 before we established the first public school. We moved from 1789 to 1872 before the Supreme Court decided that it was all right to spend tax money to support secondary education. In 1960, moving to the Great Society, we find that it is now respectable to spend money on the education of adults. Granted that we are approaching it in a fragmentary way, there is hope that it will not take a hundred years for the next forward step. No greater compliment might be made concerning a minister than this--to paraphrase Chaucer: "Gladly would he teach and gladly learn."

CONFERENCE INTRODUCTION

Connolly C. Gamble, Jr.

Director of Continuing Education
Union Theological Seminary
Richmond, Virginia

A year ago fifty-two men devoted four days to a national consultation on continuing education for the ministry. Their task was ambitious: "to consider the place, program, and problems of continuing education for the ministry, delineate an adequate program, define the roles of various sponsors, evaluate the emergent concepts from other fields of continuing education, and advise on coordination of program--in a published report."

The consultants represented a wide range of professional and educational tasks, and they gave themselves with admirable constancy to the staggering assignment. They chewed on tough material and sometimes decided it was indigestible. Occasionally they side-stepped an issue that they regarded as outside their competence to answer. The variety of background and previous experience within the group meant that some members could grapple quickly with questions while others tried to catch up to their position.

The summary prepared by Lewis Johnson ably drew together the main strands of the major papers and the seven working groups. That summary appears on pages 119-24 of the published proceedings which have been placed in your hands as a background for this conference.

Building on the learnings from a heterogeneous group of consultants, this second conference has been called to work on the same assignment from a more limited perspective--to deal with objectives, programs, methods, and strategy in the light of actual involvement in work with ministers in their continuing education. Conferees in this gathering are more homogeneous. They devote a major part of their time to leadership of programs of continuing education for ministers, or they are responsible for the development of new programs.

Perhaps you have observed that (for a national conference program) formal addresses are sparse in the schedule. Two reasons account for this phenomenon. First, valuable lectures by able persons have already been shared with all members of this conference--the proceedings of the National Consultation on Continuing Education, held last June, have been sent to every participant. Thus you have had opportunity to read Huston Smith's address on "Education in our Changing World," Eugene Carson Blake on "The Task of the

Minister in this Changing World," Dwayne Orton on "The Role of Continuing Education in this Changing World," and Reuel Howe on "The Continuing Education Needs of the Church's Ministry." We assume familiarity with these provocative addresses as common background.

Second, this program is designed as a model of continuing education, wherein participants build their own structure to deal with the data of their own experience, to analyze and reflect, to probe and evaluate, to dissect and rebuild. We members continue our own education. We are here as both teachers and learners, to engage in real encounter with one another, confident that from this meeting will emerge understandings and insights born of the Spirit of truth. From such engagement we may individually and/or corporately launch or recast programs that will vitalize a new ministry for a new day, under God.

The conference program is designed to elicit from each member his thoughtful interpretation and critique of continuing education, based upon his own theory and practice. It seeks extended probing into the issues of objectives, strategy, motives, curricula, method, and research. Ample time is allowed for the reflective process, with the hope that it may be fruitful. For the next three and one-half days you are asked to concentrate upon the queries that are before us in continuing education.

The program strategy has been to fix upon two foci initially--the adult as learner (which we explored last night under Prof. Griffith); and the practice of the pastor (which we shall examine with Prof. Feilding later this morning). These two concerns merge in the individual ministers who are the central target of this conference--the parish pastors of today and tomorrow, and their continuing education.

In order to prevent wandering discussion, it is suggested that we maintain principal focus on the parish pastor as the object of concern. In Lifetime Learning for Physicians, Dr. Bernard Dryer urges that the practitioner be placed at the heart of continuing medical education plans, "not because he is the center of the world around us, but only because he is the best fulcrum of any lever medicine can itself design to help lift the standards and comprehensiveness of individual medical care" (p. 50).

Experience in some discussions heretofore suggests that we must have a clear center to our conversation or we shall never meet one another. Provisionally let us accept this position: the pivot of our discussion is the parish pastor and his needs as a lifetime learner. The designation of the "parish" may change radically within a decade. The function of the "pastor" may be transformed so thoroughly that the 1975 model will bear little resemblance to the 1965 projection. But let us make a beginning by taking the minister who serves as pastor of a congregation as the point of our concern, and build upon this concept.

Other types of ministry usually require specific education and training provided by or through the employing agency (campus pastor, military chaplain, field executive, hospital chaplain, etc.). Insofar as other forms of ministry have pastoral elements, they may adapt the programs we delineate. The parish pastor as focal concern is a tactical choice, not forgetting other types and their continuing education. No one type or image or role, or responsibility, or function is a model.

The involvements in continuing education for these pastor-learners are numerous and complex. One of our constant problems as we work in this field is the interlocking-ness of the elements. Wherever we pull a thread of one subject, it ravel many others. Yet we will undertake to single out six dominant areas for consideration in working groups. Each has a chairman and a recorder whose assignment is to report to a plenary session the creative contributions emergent from his group. Each group has one or more working papers designed to identify major issues and start its discussions, and each has basic questions with which it is asked to deal. As a conference member you are asked to accept your group assignment, even though you may prefer to join another group or to tackle a different set of questions. A large block of time--Wednesday afternoon, Thursday morning and afternoon--has been given over to these working groups, to allow ample opportunity for reflection. The groups' assignments will be announced at the break.

Since this is the first chance for many of us to meet people whose names we have seen in brochures of continuing education, the program also gives opportunity for talking individually or in small groups. After luncheon today and tomorrow you may sit with program directors from various places to talk over their distinctive work. If you would like to set up your own plans to talk with someone at mealtime, this procedure is encouraged.

On your registration forms you were asked to indicate your choices among the interest groups scheduled for Friday morning and afternoon. You may wish to move around among these groups, and to pursue a number of interests during the hours they will be meeting.

During the lunch on Friday you may meet as denominational groups to work over issues that need your attention.

On Friday night and Saturday morning we meet in plenary session to hear the reports from the working groups and consider a conference report, as well as project our future course. Later on Saturday morning we will try to summarize our learnings.

From sources outside the conference we shall seek interpretations that may guide our thought as we confer. Tonight a panel will give us a firsthand

look at continuing education in the fields of medicine, law, and business, with correlations between these disciplines and ours. Tomorrow night we shall see Ingmar Bergman's movie, WINTER LIGHT, and engage with Prof. Martin Marty in an interpretation of its meaning.

Every conferee is asked to extend himself during this conference-- asking questions, volunteering observations, interpreting the meanings found in his own experience, pressing for clarity, challenging assumptions. Our immediate intention is dialogue with colleagues here. Our broader goal is to speak with the wider circle of confederates who are seeking guidelines and interpretations for this rapidly growing field--comrades in seminaries and denominational staffs, in institutions old and new, who through a published report may share in the questions, concerns, and judgments that we have here considered to the best of our ability.

PATTERNS OF THE PRESENT IN CONTINUING EDUCATION FOR THE MINISTRY

Connolly C. Gamble, Jr.
Director of Continuing Education
Union Theological Seminary
Richmond, Virginia

Current programs of continuing education for ministers may be described from various viewpoints and placed in several categories. No single classification avoids overlapping at some points. The following outline attempts to present a national picture. Omissions and errors should be called to the writer's attention.

Continuing education is broadly defined as that part of a learner's planned education that has its point of beginning where formal education ceases to be his primary occupation in life.

I. Programs classified by sponsorship.

- A. Seminaries--for own alumni, or pastors of own denomination, or pastors of the geographic area, or ministers unlimited, or people unlimited.
--for academic credit (toward degree, or course recognition), or non-credit.
- B. Denominational agencies--boards of education, missions, ministry; conferences, synods, presbyteries, districts, dioceses.
- C. Interdenominational groups or agencies--councils of churches, ministerial associations, specialized institutes, interfaith groups.
- D. Universities and colleges--land-grant college programs; correspondence courses; extension courses; lay academy centers with pastors.
- E. Institutions--clinical pastoral training in hospitals, prisons.
- F. Institutes--such as Institute for Advanced Pastoral Studies, Menninger Foundation, National Training Laboratories, College of Preachers, Ecumenical Institute, Detroit Industrial Mission, Presbyterian Institute of Industrial Relations, American Foundation for Psychiatry and Religion, Pastoral Institute, Urban Training Center.
- G. Conference centers--such as Star Island, Estes Park, Chautauqua, Green Lake, Montreat, Ghost Ranch, Winona Lake, Lake Tahoe, Massanetta.

H. Professional or special interest groups--such as medical associations, Farm Foundation, Clergy Economic Education Program.

I. Individuals or groups--such as Kirkridge, Parishfield, LAOS.

II. Programs classified by objectives.

A. The ultimate aim: to encourage and enable the whole Church as the people of God to fulfill its ministry to and for the world.

B. The proximate aim: to encourage and enable all ministers to think theologically and act responsibly in ministry in the rapidly changing world.

C. The specific aims:

1. To continue the education of the ministry beyond formal schooling, in special or general disciplines.
2. To supplement the education obtained in formal schooling, in courses that could not be provided or were not provided.
3. To initiate the education of the ministry in new problems, changed situations, and unique circumstances.
4. To reconstruct motivation, stereotypes, concepts, and patterns which have been faultily learned, or outmoded by changing circumstances.
5. To rehabilitate the person by encouragement to gain or regain wholeness.

(* Aims 1-4 adapted from Robert T. Frerichs.)

III. Programs classified by locale.

A. Home--individual study (credit or non-credit; self-directed or guided by another; using personal library or loans from another library; some by correspondence; some in rhythm of home-and-away-from-home study projected over period of years).

B. Local study group--clergy with laymen, or clergy only; denominational or inter-denominational; self-directed or guided by another; using local resources or imported leadership and/or materials.

- C. Seminary campus--taking regular courses for credit; auditing regular courses; taking special courses for pastors taught certain days over a term; special residential study for varied lengths; some on single subject for all members of the group, some with subjects chosen individually by members of the group.
- D. University or college campus--short courses at continuing education centers; regular courses in curriculum; special programs arranged by campus chaplains or university pastors.
- E. Conference centers--short residential courses.
- F. Teaching-learning centers--hospitals, prisons, inner city, factories, offices, theatres, buses as moving classrooms, museums, art galleries, coffee houses.

IV. Programs classified by methods.

- A. Lecture--presentation by recognized authority.
- B. Discussion--led by authority or leader trained as discussion leader.
- C. Clinic--skills learned or increased by actual performance under supervision of an expert.
- D. Reading.
- E. Observation in museums, theatres, art galleries, legislatures, airports, railroad or bus stations, school boards, assembly lines; interpreted by learners and teachers in joint session.
- F. Moving-picture film, tape recording (from classrooms, lecture hall, studio), telephone, radio, television.
- G. Employment in industry, to learn as a worker.
- H. Involvement in picketing, marches, demonstrations, legislative hearing, union meetings.
- I. Engagement in intensive group discipline for self-understanding and renewal.

V. Programs classified by length of time involved.

- A. Short-term residence--half day, 12 hours, 2 days to one week.

- B. More extended residence--10 days, 2 weeks to 6 weeks.
- C. Long-term residence--academic quarter (10 weeks); semester (13 weeks); academic year or more.
- D. Non-resident study--from reading and/or writing for a few minutes to projects involving 40 years.

VI. Programs classified by needs that are intended to be served.

- A. The need to understand the meanings of the rapidly-changing world.
- B. The need to understand the role of ministers in this world.
- C. The need for clearer theological knowledge and insight.
- D. The need for increased competence in communication.
- E. The need for opportunity to grow as a person.

A PERSONAL PHILOSOPHY OF CONTINUING EDUCATION

Connolly C. Gamble, Jr.

Director of Continuing Education
Union Theological Seminary
Richmond, Virginia

Drawing upon experience with some three thousand American ministers in a program of continuing education, I propose to share with you briefly a personal philosophy of continuing education. I shall consider with you four questions--why, for whom, where, and how.

First, the need for continuing education. Robert Oppenheimer has said that in one generation our knowledge of the world upsets, engulfs, complements all knowledge of the natural world before. The world alters as we walk in it.

Margaret Mead has written: "No one will live all his life in the world into which he was born, and no one will die in the world in which he worked in his maturity. For those who work on the growing edge of science, technology, or the arts, contemporary life changes at even shorter intervals. Often, only a few months may elapse before something which previously was easily taken for granted must be unlearned or transformed to fit the new state of knowledge or practice. In today's world, no one can 'complete an education.'"¹

Continuing education, then, is required by the changing world, as Huston Smith so cogently showed in his address last June. A dean at M. I. T. told a graduating class of engineers recently that they should expect to be retrained for five careers during their lifetime, so rapid is the accelerating change taking place in every field of human knowledge. What was pegged down as "fact" this morning may be obsolete this afternoon. A Harvard Medical School professor told an entering class: "One half of what you will learn during the next four years will prove at length to be invalid. Our problem is--we don't know which half!"

Continuing education is needed also so that we may understand how the Church may minister to the world undergoing such changes. In our time we

¹"A Redefinition of Education," Journal of the NEA, 48:15-17, Oct. 1959.

are increasingly recognizing that the ministry of the Church is one. It is given to the whole people of God. It is participated in by the laos--the people of God--which includes those commonly called "laymen" and those usually designated "ministers" or "clergy."

The ultimate purpose of education is to encourage and enable the whole people of God to fulfill their ministry to the world. For purposes of effectiveness there may be distinguishable elements in this education, but its main thrust must keep in clear perspective the unity of the ministry. And the objective of this education is to equip the Church to serve the changing world.

Second, for whom is continuing education intended? As its long-range strategy the Church seeks to educate all its members for their multiple services in the world. The educational programs now in use and those on the drawing boards--in schools, colleges, seminaries, and specialized agencies--have as their ultimate objective that every member of the Church be given education for his particular place in the total ministry of the Church in the world.

Tactically the Church must seek to educate certain leaders who will in turn become educators of others. This has been the Church's way through much of its history, and the plan is sound. It works if the leaders are adequately trained and if they carry through as teachers of others. So all study programs for churchmen ought to have this dual focus--learning in order to teach others. Study is not a dead-end street, but an open-ended engagement. It moves beyond the minister into those whom he touches in the congregation and community, as he enables them to recognize and understand and prepare themselves for their work of ministry--preaching, teaching, evangelizing, and shepherding the people of the world. His study is not for his profit alone but is intended to serve the welfare of the Church, and, beyond the Church, the good of the community at large. As the Minister of the Word and Sacraments he has been given to the Church "to equip God's people for work in his service" (Eph. 4:12, New English Bible).

So the continuing education program of the minister is a first stage in a more ambitious project--the enlargement of all the members of the Church, in order that they may carry out their commissioned work in the world. The education of the minister must therefore have three objects in constant view--the minister, the laymen, and the world; and the curriculum must keep in juxtaposition all three. A sequestered clergy trained in seclusion from the laity and the world may become remote from and unable to communicate with that laity and world for which the education was in fact intended to serve. Substantial evidence indicates that this has been one of the distressing results of many programs of theological education where the seminarians have been segregated from laymen not only in their study of the classical disciplines but

also in their communicative arts of preaching, teaching, counseling, and administration.

Wherever the minister is educated under such circumstances, the task of continuing education is made more complex: for he must be led out of his clericalized self-image to understand his role as one with and part of the laity, and then encouraged and enabled to learn how to communicate with his colleagues in ministry and with the world which is their common object of concern.

Hence the continuing education program may concentrate on the minister, but it must not isolate him from the laity in its procedures.

Third, where does continuing education center? Considering the number of ministers potentially involved (an estimated 360,000 in the United States), a practical question arises immediately: where are they going to study? For the great majority of pastors the answer must be to study at home base, using the books and other materials which they can gather into their private libraries as a primary resource in study. Here is where the minister-learner has more time available than any other locality that could be conceived as his center for continuing education. Here he and his fellow churchmen may create a learning laboratory in their own community, where ministers and laymen teach and learn together in fruitful interchange. Here they may learn from their own experience, observing, analyzing, interpreting the meanings found in their own data; and moving rhythmically from involvement with the urgent problems of personal and corporate life to discover the insights and commentaries provided by the Church's classic resources within its heritage.

The continuing education program seeks to provide the resources in forms related to the Church's ministry in actual life--sociological, psychological, as well as biblical, historical, and doctrinal. Moreover, the program seeks to make this material available for use where it is most needed--in the localities of ministry. As supplement to the books and other pertinent materials found within the community, the program offers study guides and recommended books on loan from libraries.

A program of guided study with library loans by mail meets two of the most vexatious problems that face a minister who wishes to study in a given field: What are the best resources for my use? --this is his first question. He has some ideas, but he is not sure that they are the best materials for the limited time he can afford to spend in this quest. A study guide prepared by a person who knows the field, a guide recommending a dozen or so books at most (so that he can hope to encompass the study in a reasonable length of time), a guide kept current by frequent revision--this is his answer to the

need for guidance. The second problem he faces: How can I get these recommended books? They are costly, some I will read only once and their usefulness for me is ended! A continuing education program that will lend him these books in appropriate sequence at nominal cost from a theological library meets the second hurdle.

Sixteen years' experience with such a program, modest in its inception but growing steadily, convinces me that this is one answer that the Church has developed to the problem of continuing education for the ministry. Directed study by mail, exploiting the resources of educators and library, offers the most widespread diffusion of continuing education opportunities at lowest cost and with most potential for enrichment and vitalization of ministry of any single form that may be adopted by the Church at the present time. To my knowledge, this thrust of continuing education has not been widely developed in the United States. In one denomination two seminaries have prepared about one hundred guides to encourage and enable ordered learning at home base.

Continuing education programs must offer this minister also an opportunity for periods of concentrated study within a community of scholars and students. He needs to have at his fingertips the sizable reference aids of a theological library. He needs to check up on his own thinking by exploring areas of thought with other competent inquirers who will challenge his views and deepen them. He needs to recharge his emotional and spiritual batteries in company with colleagues young and old in a community of faith and acceptance. For a brief respite, he needs to rekindle his love for learning in an intensive pursuit of knowledge without the distractions of a ringing telephone or knocks on the door.

Provisions for resident study are now offered widely. Sponsors include seminaries, colleges, universities, denominations, and independent organizations. "Study Opportunities for Ministers" lists annually some of the many agencies offering assistance to ministers in residence periods varying in length from five days to a full year.

Clearly the results of such resident study depend upon the vitality of the program and its leaders and participants. A veteran leader of a creative program, Dr. Marshal L. Scott, Director of the Presbyterian Institute of Industrial Relations in Chicago, said: "The conclusion after twenty years is that in the midst of all that is bewildering, confusing, and frustrating to people today it is possible, within a short period of time, to take a group of people and give them such a new, meaningful, and exciting experience of God as active in today's world, with a role for each to participate in, that men can go out with a whole new educational experience, a whole new experience of life.

Even in a short period of time it can be done." (Proceedings of 1964 Consultation, p. 87.)

Fourth, how can continuing education go on?

Awareness of opportunities for study at home and away does not fully solve the minister's problem. Some pastors are reluctant to arrange for study leave, lest their intentions be misunderstood by their parishioners and they be labeled as monastics who prefer the ivory tower to involvement in people's lives. Some ministers are unwilling to take the time off because they feel the pressure of many important tasks uncompleted--and shudder at the thought of work piling up while they are studying at home, even more while they are away for study. The variety of programs now available to him may be slightly bewildering: what specific projects should he pursue first, and in what sequence? He does not wish to be treated as an adolescent, but he would like counsel in choosing wisely from the array of possible programs open to him. At times finances enter in--he does not see how he can underwrite the expense of resident study himself, and he does not wish to appear self-seeking by asking for a budgetary allotment from his congregation.

Oftentimes, then, the pastor needs encouragement and understanding, if he is to make this venture of faith. He may get this help as continuing education leaders are perceptive and effective planners. Since the initiative and controls reside with the pastor, his motivation must be steadily nurtured and his learner's readiness for an educational experience must be constantly prompted. He must be kept currently informed of the programs open to minister-learners, and he must be given effective help in learning to choose wisely from the variety of programs. He must have at his disposal educational counsel, so that each program builds successively upon another throughout his lifetime.

Moreover, his fellow churchmen--the members of his congregation and others--must be helped to understand how the pastor's education serves the needs of the Church and its ministry to the world. Interpretation of the continuing education program must be frequently given to the laity. Constant explanation of the program is essential, to inspire people to want to learn and to recognize their needs to learn. Business educators report that continuing education advances notably when it is administratively promoted from the top levels down through the organization. Freedom of choice on the part of the learner is indispensable, but encouragement and convenience may legitimately affect the exercise of such freedom to take part in education.

Not only must continuing education be promoted among ministers and laity, but also continuing education must major in personalized teaching and learning. With the growth of gigantic institutions of education alongside government and business de-personalizing influences are deeply penetrating

university and college life. "If we think of the 'fellowship,' the 'community,' in terms of an academic neighborhood . . . , the classical concept of the university has had its day," says Franklin H. Littell. The "publish or die" choice in college teaching tends to favor the uninvolved campus life that allows time for research and writing, often at cost of genuine touch with individual students.

Continuing education for the ministry must recognize and, by precept and example, oppose this tendency to the impersonal and remote-control teaching. By imaginative and creative deployment of its resources the program must seek to establish and maintain a vital personal relationship with every minister who is a part of its constituency--or who may be brought into its range of influence. The difficulties are sizable, but the benefits are incalculable.

If we who seek to mold the continuing education programs for the ministers of today and tomorrow are faithful and provident, the new forms of Church and ministry that are now being created shall be effective instruments for the Lord in his world. To this noble task we renew our dedication.

CONTINUOUS EDUCATION FOR MINISTERS

Henry Babcock Adams

Executive Secretary, S. T. D. Program
San Francisco Theological Seminary
San Anselmo, Calif.

A small boy once defined an adult as "someone who's stopped growing--'cept 'round the middle." Some adults do go on growing intellectually and spiritually, but many do not. And American clergymen are no exception.

Academic degrees recognize educational achievement and are conferred at a ceremony called "commencement." The clergyman's ordination sets him apart to a holy office for which he has prepared, but for which he must continually be preparing. And his vocation for centuries has been a profession in which the pursuit of excellence is never ending.

But in recent years the conditions under which a pastor works have made it increasingly difficult for him to maintain this continuing growth. Demands upon his time for services as counselor, administrator, teacher, speaker, celebrant and civic leader have expanded with church size and community complexity. Even if he delegates these tasks to others and leaves some undone the requirements of the pastoral ministry today are incredibly many and diverse.

A man cannot learn all he will need to know in three short years at seminary or even in five or six years if he undertakes graduate study. And yet economic and occupational circumstances in almost every instance preclude his returning to school for any systematic study aimed at his emerging needs during mature years. His vocation demands continual, systematic and cumulative learning, but effectively prevents it.

It is the thesis of this paper that the present nature and requirements of pastoral ministry call for a radical revision of prevailing notions of education for clergymen, and only a massive effort to provide continuous education will be equal to this need.

There is a sense in which the clergyman's vocation today is no different from that of his predecessors. He lays the claims of God upon the consciences of men; he comforts the afflicted and challenges the comfortable; he leads a worshipping community in the renewal of their faith; and he trains the people of God for their mission in the world.

But there is also an important sense in which social evolution has now surrounded men with a world so different from any that has been known before, and so rapidly changing, that the clergyman's vocation today is almost unique. What is learned in one decade must be reassessed in the light of changes brought on by the next. The assumption that a clergyman is equipped by mastering a body of knowledge about the Scripture, theology, history and ethics, plus some professional skills, is no longer tenable--if it ever was. Continual systematic inquiry into the religious meanings of life in a changing world must become a way of life, a career for every pastor. And the denominations must marshal opportunities and resources to make it possible.

In past generations, men were more independent and less inter-dependent. It was assumed that in college and seminary studies a clergyman could acquire the tools and the running start needed to carry on the necessary growth in competence required of him throughout his life. Time in his study, surrounded by his books, was an expected part of his role in society. But the increasing demand of duties that have now enlarged and multiplied, carried on in communities grown enormous and complex, make time for inquiry and reflection increasingly difficult. His study has become an office for the "pastoral director." And the resources needed for an investigation of the implications of Christian commitment more often than not exceed the limits of a private library.

Pastoral competence in this new world in which it must be exercised calls for more than extension of traditional studies. It calls for a radical revision of the fundamental notion of theological education.

I. A NEW CONCEPT OF THEOLOGICAL EDUCATION

Perhaps the element most characteristic of the last half of the twentieth century is social change. This is so obvious it needs no illustration. Social change has revolutionized business, government, international relations, property and civil rights, family life, and personal and public ethics--to name only a few. And yet the radical influence of change has done little to reshape that education which purports to equip pastors for their role in a changing world.

The changeless and the changing. The Christian faith is a melding of two dissimilar elements in human experience; the changeless and the changing. God is "the same yesterday, today, and forever," and human nature, itself, does not change. In this sense a pastor is, and always will be, an oracle of "the faith once delivered to the saints." But the claims of God for all time and for all men can be obeyed only within the circumstances of the society in which men live at their particular time in history. These circumstances are now rapidly and radically changing. And the behavior appropriate to changeless

commitments may differ with changed surroundings.

New occasions teach new duties;
Time makes ancient good uncouth.
They must ever on and upward
Who would keep abreast of truth.

In this stanza James Russell Lowell refers to what may be called the ability to think theologically about human affairs. What does it mean to be Christian in this kind of world--not the world of our grandfathers or even our fathers, but this world? This world is not the same; the options are different; the consequences are without previous parallel. And men have to learn to think theologically for themselves.

In this century circumstances have changed. New structures of social influence have emerged. New political power is in the hands of individual voters. Control over economic process is available. And the shaping of collective social attitudes is now possible. So war, slavery, working conditions, equal opportunity, civil rights, delinquency and many other matters have become issues that lay claim upon Christians. Only in recent years have these choices been open to the average man. And never before have Christians had to decide what their changeless commitment to God requires in these new circumstances.

The Bible records what men of God did in their generations, and must always do: define the issues their era introduces and determine the theological significance of the choices available. That is thinking theologically about the relation of the changeless and the changing.

For centuries the competence of a pastor lay in his ability to guide people into time-honored and long-tested expressions of faith. The introduction to his task through formal theological education consisted of mastering the established implications of theological norms for daily living and the practical means of Christian witness. Thereafter his competence could be expected to increase through experience. And his pursuit of excellence focused upon increasing his grasp of the norms and the traditional expressions of faith in daily living.

But rapid change makes this conception of theological education no longer tenable. Competence in a pastor requires an ability to grapple consciously and intelligently with the theological significance of change, on a continually moving frontier. He cannot rely primarily upon training he received in a seminary a decade or two ago. The conditions for which he was then prepared are not the ones that now perplex Christians.

Theodore A. Gill asks, "How can undergraduate studies train men for the year 2000? Who can teach students for the ministry to do things no one has yet done?" Ten years ago automation was only a ripple on the surface of social concern. Developing constructive roles for aged people was not yet a major issue. The appropriate limits on non-violent resistance and civil disobedience as means of achieving human rights troubled no one. And the control of conception and venereal infection only hinted at the need for a new basis of sexual morality.

Now these, and many other issues weigh heavily upon the Christian conscience. And they will not wait. Christians must learn to think for themselves about the requirements of faith for action. And pastors, equipped for this kind of theological thinking, are needed.

A new image of the pastor. It is assumed here that the people of God are a servant-people. They are called by God to a ministry, not primarily to God's people, but to the world. It is a ministry that seeks out the pressing human needs of the day and does something about them--in the name of God who cares about those needs. And such a ministry of love, which goes on loving and serving regardless of the response that follows, is the means of reconciliation between man and God and between man and man. Christians are called to be of some earthly good for heaven's sake.

When the Church concentrates upon questions which already have clear answers and neglects those that cry for solution, the world perceives the Church as proclaiming an irrelevant Gospel. When Christians, for the sake of the love of Christ, address themselves constructively and intelligently to the issues that threaten society and its members, their commitment becomes meaningful and communicable. And pastoral leadership for this task is essential.

The Church needs pastors ready to grapple continuously with new issues, as they emerge, seeking realistic but truly Christian answers. They will help the people of God to undertake the same questioning, inquiring and seeking for answers. And by equipping the saints for their own lay-ministry in the world where their lives are invested, such pastors will multiply the ministry and extend it enormously.

Too long has a pastor been regarded as learned because he has had extensive training. He is learned only if he is continually learning. Some of his most important theological learning can come only after ordination. Experience makes possible readiness for such learning. Only then can discoveries have depth and judgments be informed. With maturity his studies can be directed by needs that emerge in him and in the world of affairs where he serves, by needs that could not be foreseen. His most vital theological education will be what he learns in the continuing present, all his mature years.

In an older era of rural isolation and independence, the concept of a pastor as the representative of the people of God, who bespoke their convictions to the world, may have been useful. In the present era of urban interdependence he must be a catalyst among the people of God, helping to equip them for their ministry in and to the world. He will challenge them to grapple with the theological meanings of life in a changing world and help them find resources for responsible independent Christian action. His continuous theological education will be directed to this function.

A different preparation for ordination. All of this implies a different educational introduction of men to the pastoral role. Seminary classes must prepare men for the open-endedness of study and perpetual investigation. The pursuit of excellence cannot, even by implication, mean the mastery of a fixed body of knowledge. No less than before pastors must know "the faith once delivered to the saints." But their world in which the faith must be lived is undergoing change, and they must be prepared to be continually re-discovering that world.

The questions that inform traditional approaches to classroom study may not prepare pastors for their work. New kinds of questions are needed. These will lead men into the traditional disciplines in significantly different ways and prepare them psychologically for life-long inquiry on a continuously emerging frontier.

What was the nature of life in the days of the Old Testament, the early church, during the Reformation, in the 19th century? In what theologically significant ways did life then differ from the character of modern life? How were changeless commitments to God expressed in behavior that was meaningful in their times? What does it mean to be Christian in our times? When and if changes implied by present trends come to pass, what will be implied for Christian thought and action?

Such inquiries require a knowledge of the traditional theological disciplines, of course, but in a different perspective. They draw upon the past, not for its own sake or to perpetuate it, but for the insight it may provide for the present and the emerging future. Educational preparation for ordination, at the very least, should be education for change, preserving the timeless and changeless and discovering the changing means for its expression.

Such an educational introduction will help men to discriminate between what is overt and what is covert, between behavior and the meanings of that behavior. Men express their intangible relationships and attitudes by overt and tangible behavior. These are the culturally defined meanings of conduct. And the kinds of behavior which convey such meanings change. There was a time when a wife who sought employment outside the home reflected upon her husband's ability to provide, or conveyed her dissatisfaction with the standard

of living he made possible. In large parts of American suburbia, today, a wife who seeks employment expresses only her willingness to share the load of family support and casts no reflections upon her husband at all.

The meanings found in behavior are not intrinsic. They are embodied in it, attributed to it, and defined by the context. If pastors are prepared in seminary for a ministry in the midst of change, their introduction will help them make this distinction between the behavior itself and the meaning it has at a particular moment. Many values in human living are changeless, but they are expressed in continually changing ways. Seminary studies should prepare men psychologically and intellectually to re-think their understanding of behavior, to preserve what is good and courageously abandon what has served its purpose--and to help their people do the same as responsible Christian living.

A university without walls. Such an educational introduction, of course, is only preparatory. Some of the most important things a pastor needs to learn can only be mastered in the midst of his duties. The arts he must exercise are learned, as a physician learns medicine, in the practice of them. He may explore the theory of preaching, the psychology and philosophy of Christian education, worship and church administration in seminary. But without an involvement in the practice of these arts in real circumstances, he cannot develop true competence. And this is more than mastering a skill which, once mastered, need not be changed. He must carry on an endless analysis of what he does, a re-examination of his presuppositions and a never-ending assessment of the consequences which actually follow what he does.

And if he is to learn the art of grappling with questions for which there are few precedents, it must take place not once and for all in school but as these issues emerge in the midst of his involvement. This means, of course, that his learning will take place at his own time and pace, determined by the events which call for it and the circumstances in which the learning can take place. His studies are a response to problems that face him, to needs that must be met. They will take him to various fields of knowledge and more often than not, they will not be subject-centered as so much traditional classroom study is. His inquiries will be focused by the needs that press for answers rather than by the structure of the knowledge that makes up traditional disciplines. And they will take him into any and all fields that offer information or insights relevant to the problems he encounters. The kind of continuous theological education he needs is inter-disciplinary.

In the truest sense the learning opportunities for such continuous education is a "university." But it is a university without walls, not located at a place, but many learning opportunities he may exercise at many places and particularly at the place where he carries on his ministry.

In such a "university of learning" empirical investigation will uncover what really are the changed conditions in the world that call for reassessment of Christian conduct. And normative studies in Bible, theology and philosophy will probe the ultimate and changeless nature of the religious values which Christian faith must express in each generation with its new conditions. It will not be enough to study man in the abstract, in the ideal--man as he ought to be--important as that is. There will be examination of man in the concrete, the actual man--man as he is in the context where the pastor must carry on his work. And these two kinds of study will continually challenge each other, becoming a dialogue that makes possible responsible Christian choice in the midst of change.

This pursuit of excellence, this striving for a constantly changing competence, is a continual search for the facts that inform Christian judgment and for the relevant values by which decisions are made--an endless exploration of the best ways to enable the people of God to fulfill their ministry in their world. Such a goal cannot be achieved in a few years of formal schooling. This only inaugurates an ordained ministry in which some of the most important learning must take place. It cannot be achieved by an occasional pastoral institute of a few days or a week. It demands systematic, cumulative, long-term patterns of inquiry and testing, of thinking and serving. And to make this possible is a responsibility of the whole Church.

II. REQUIREMENTS FOR CONTINUOUS EDUCATION

What is required for such continuous theological learning? How shall the needs of 200-thousand pastors be met? Nothing short of a radical revision of the concept of theological education appears to be adequate, and nothing short of a massive attack upon the need will measure up.

Program types. Here and there seminaries are cautiously experimenting with current changes. The ferment about curriculum revision is perhaps the most obvious element in theological education today and a hopeful sign. Improvements in the introduction of men to their ordained ministry will do much for the generation of pastors that will eventually take the reins of church leadership. But in the meantime there are scores of thousands of pastors actively engaged in leadership who need help in becoming the kind of growing, inquiring, open-ended learners which the Church's mission today requires.

Theological schools, denominational and interdenominational agencies and independent institutions have begun to establish programs to meet this need. They fall into at least five general classes, but the vast majority may be described as short-term seminars, conferences, institutes or lectures. These are generally single events extending in length from a few hours to as much as five days.

An annual lectureship assembles pastors for a few days with formal and informal discussion interspersing the lectures. Pastors come to a retreat center which may conduct a series of such events throughout the year. At such occasions, there are lectures, discussions, sometimes reading. Generally, selection of those admitted is determined by their interest in the subject matter to be covered, proximity to the place, opportunity to get away from the press of parish duties, financial resources or a vague desire to "get more education."

Some of these short-term efforts are imaginatively planned; many only reflect traditional approaches. Tele-lecture services of the telephone company and two-way F. M. radio are being used in a few places to make possible conversations between scholars and clergymen, where time, distance and cost would otherwise prohibit it. For many years, the land-grant colleges and universities have conducted seminars and conferences for clergy covering a wide variety of subjects which extend from group dynamics and leadership to communications, community planning and urban change.

The majority of efforts being carried on in the continuing education of ministers falls into this class. But there is little evidence that pastors find it possible, or are even encouraged, to build a series of these short-term events into a systematic program peculiarly suited to their individual needs and cumulative benefit. Evaluation of the influence of these programs on the development of pastoral competence has been notably lacking. And it is easy to suspect that pastors who participate are even led to believe that they are growing systematically when in fact they receive little more than religious or intellectual entertainment.

A second class of programs may be described as independent study. A number of seminaries invite ministers to spend ten days on campus, pursuing a program of study of their own choosing. The library is the center for inquiry, and professors are available for consultation. In some instances a series of special seminars is planned for these pastors-in-residence, and in others resident classes for graduates and undergraduates are open to the visiting ministers.

Another kind of independent study is made possible by offering to ministers a selected set of study guides, which list appropriate bibliographic sources for reading with directions for profitable investigation. Books are loaned from a special circulating library in the order in which they are requested. One school has nearly one hundred such study guides, regularly updated by their faculty.

These programs of independent study allow ministers to carry on work which is peculiarly adapted to their needs, at their own pace and often at

their own place of work. And they encourage self-direction and self-propulsion, important in adult education.

Clinical programs are a third class of continuing education for pastors. The most extensive of these has been the Clinical Training Programs for Pastors which have given opportunity for supervised experience in pastoral care and counseling in various hospitals and other institutions under qualified experts. Increasingly these programs have become standardized and enjoy a growing respect, born of long and successful history. Participation requires two weeks or more of time away from the clergyman's post, but is systematically planned with sound educational theory.

A variation of this is work done in industrial relations institutes in which pastors assemble for ten days or two weeks for reading, discussion and supervised participation in industrial work where clinical opportunity for learning from experience is related to intellectual reflection. Similar institutes focused upon other special competences follow this same clinical pattern. In one instance pastors seeking increasing capacity as preachers assemble to consider aspects of this phase of their work under experts, to prepare and deliver sermons for evaluation by both experts and their peers, and in some instances to examine the way in which their messages are perceived by laymen in the congregations. For pastors who seek greater skill in inter-personal and intra-group communication, there are institutes which assemble men for intensive exploration of their own relations with each other and the hazards and helps to such communication. Where pastors are struggling with their own self-image and their understanding of the nature of the Christian ministry, there are institutes in which young clergymen meet to help each other hammer out their understandings and discover a clearer sense of direction and purpose for their work.

The genius of these programs is the clinical element in the learning process. Curriculum includes opportunity for learning which is derived, not only from study and conceptual formulation, but from experience in actual situations of human relationship. The results of such efforts suggest that this pattern offers much promise on a larger scale.

A fourth class of continuing education may be called correspondence study. It is different from independent study in that a carefully planned series of steps in study is laid out for the student. His reading, reflection and writing are prescribed by his professor on the basis of the subject matters. Lessons are completed and submitted by mail, much as they would be completed each week and submitted by resident students in class. But the pace at which the work is carried out and the place at which it can be done is determined by the student. At least two theological schools offer such programs, and in one case several hundred clergymen are enrolled.

The fifth class may be called new degree programs. These are long-term programs of study carried on by pastors at their posts, requiring a series of years to complete requirements. Students are assembled on campus for a few weeks at intervals throughout the period of study to plan for their work and to carry on intensive resident study and dialogue. But the bulk of their work is completed at home.

In one such program a master's degree is awarded for work that is essentially the same in aim and subject matter as the traditional resident Th. M. program in theology. In another, pastors are required to design their own programs of investigation in the light of their unique needs and to propose their programs for approval. Their work is carried on in year-long projects of study, pastoral experimentation and writing which both enrich their ministry and draw upon their pastoral work as a primary resource for learning.

Problems to be faced. The best survey of available opportunities for continuing, systematic growth by pastors indicates that present resources barely scratch the surface of need. Some educational opportunities are planned and carefully executed on the basis of articulate theory; many are haphazard and unsystematic. And there is virtually no coordination of the many diverse offerings.

In June of 1964 an ecumenical consultation of church leaders and educators was called by the National Council of Churches at Andover-Newton Seminary under a grant from Lilly Endowment. The consultation made it apparent that providing opportunity for continuous, systematic growth by the more than 200-thousand pastors of the nation is required by the magnitude of the need. If this objective is demanded by the circumstances, then certain things are indicated.

First, there must be a rigorous reappraisal of the aims of all theological education. To what extent does a knowledge of the traditional fields of theological study by itself insure that a man will see the relationship of changing human need to the eternal Gospel? Or will an exploration of the continually changing human predicament lead men to "search the Scriptures" and find the ways in which God's truth meets them in their need? There will evidently be differences of conviction at these points. But unless objectives are clearly defined and reappraised, theological education may find itself providing studies that miss the relevance that makes learning meaningful.

Second, there must be resources and opportunities for continuous theological education on a massive scale. It is logical nonsense to assert that if pastors really want to carry on the pursuit of excellence they will be able to do so. This is too much like the old farmer who told his grandsons that if they whistled loud enough the horse on the weathervane would come down off

the barn. The fact that it did not come down only proved, he said, that they hadn't whistled loud enough.

Without opportunity for study, reflection, and testing of conclusions, and without ready access to resources necessary for such efforts, continuous theological learning simply will not take place on any large scale. Opportunities and resources must be available, within reasonable access, or men are not free to learn.

Here and there administrative units of the denominations have begun to write into the pastor's call or contract provision for time away from parish duties for study. This attempts to build study into the structure of the pastor's role so that it is seen not as privilege but responsibility. It has a long-honored parallel in the sabbatical leave for professors. It is an investment in the pastor's growing competence. It is one of the obligations of his office.

But such an ideal is rarely achieved. In those places where a study leave has been part of the call of every pastor for several years, officers report that it is easier to write the leave into the call than to get pastors to make use of their opportunity.

Time for study alone will not suffice if money to cover costs is not available. An increasing number of churches have accepted the "driving allowance" as part of the necessary expenses of the pastoral role. An encouraging but smaller number of churches are beginning to write "library expenses" for the pastor into their budgets. And a very small group of far-sighted churches is beginning to provide funds for the other costs of their pastor's study in formal ways.

But it seems likely that for the foreseeable future many pastors will serve congregations which will not or cannot supply funds necessary for his continued growth and development. Some system of financial aid to pastors, from other than local budgets, will be essential if opportunity and resources for continuous theological education are to become a reality.

Third, continuous theological education requires a nation-wide program for the coordination and development of facilities for pastoral growth. Without planning, unnecessary duplication of effort and important oversight of needs are sure to result. Coordination and development do not imply a monolithic structure that dictates to schools and agencies what they must offer. But it does imply a careful examination of nation-wide pastoral needs for growth and development, in all their diversity, that leads to an overview and grand strategy. Such strategic thinking can be transmitted to the many autonomous agencies of the churches and so enhance efficiency and effectiveness. No such long-range and wide-scale strategy development is anywhere apparent in the life of the churches yet.

Coordination and development also imply an ecumenical approach. For the foreseeable future the different religious communions may need to continue their initial preparation of pastors for functions that are peculiar to their traditions and operations. But on the level of advanced pastoral studies and continuing theological education after ordination, resources of all the churches need to be aimed at the needs of the whole church. Pastors carry on their work in contexts which are increasingly ecumenical. The dialogue between communions and faiths is no longer merely a part of their job context, it is a vital resource for the development of their competence and must be built into their continuing growth and development.

And coordination and development imply a system running throughout many parts. Pastors must be able to choose among wide varieties of learning and study opportunities with responsible freedom, yet be able to build the many bits of learning into a systematic and cumulative process that leads to learning in depth.

Education for mature adults is more highly individualized, directed toward those needs which each man finds in his professional involvement, drawing upon resources which are dictated by those individual objectives. Paternalism is not only frustrating to adult learners, but inhibiting to the fulfillment of their diverse needs. Yet planning a program of learning peculiarly adapted to a man's needs is futile if the options available do not include wide varieties from which to choose. Coordination of existing programs and resources and the development of many new resources and opportunities are essential if the widely diverse needs of thousands of pastors are to be met in some systematic and cumulative way.

All of which suggests two more requirements for continuous theological education, less tangible but no less important than the rest: courage and ingenuity. The magnitude of the task is such that the greatest handicap may be timidity. Minor amendments and enlargements of existing programs may assure unthinking people that the need is being met. But such cautious efforts may only subvert achievement of the real goal. Boldness is required in developing new and, in some instances, radically different approaches. And only ingenuity coupled with a sound grasp of objectives and the processes of adult learning will develop the new approaches required.

THE PRACTICE OF THE PASTOR TODAY

(Transcript of an extemporaneous address)

Charles Feilding

Professor of Pastoral Theology
Trinity College
Toronto, Ontario

A little while ago I was passing a store front church which had its title written up outside. It was the "John 3:16 Mission." I have discovered since I got interested in continuing education that this is the "Ephesians 4:12 Mission." I didn't think we would get through much of the conference without hearing about it. It didn't fail--it came out all right this morning.

I don't know quite what I am doing at this conference, because I am just a seminary professor not involved in continuing education, but I see that there are quite a lot of familiar faces that I know on seminary campuses here, so I take courage.

In the field of continuing education I hear complaints constantly that one reason why it's necessary (there are many other reasons) is that seminaries are doing their job so badly. I don't disagree with that at all. But I recognize that in seminaries we complain all the time that colleges do their jobs so badly that we don't know how to educate their men when they come to seminary; and the colleges, I know, complain constantly about the high schools, and I suppose it goes down the line. I don't know much about it beyond that. I don't know of any complaints, however, about kindergarten. There seems to be one absolutely certain thing research shows about kindergartens, and that is they won't listen to lectures. I gather from what I have heard and read that this is what you are finding out in continuing education about grown-ups--that they won't do this either. Anyway, this is what you are going to get now.

The serious part of all that, I suppose, is simply to remind us of the old truth that curriculum is a running course--it is a long course--and that all of us occupy some position along the course, where we have to try and find out what best we can do to care for the runners and not pretend that we are ourselves always the runners, which is one of the problems.

Now then, in serious professional education, which is what in my program I have to be concerned with, regarding education for the practice of the parish ministry as a form of professional education, I think there are other ways of doing it. But it is--at any rate can be--a form of professional education.

One of the things that we learned from the students of professional education in the co-member university centers which there are now for the study of higher education--one of the important things that we learned (like most important things) is platitudinous and obvious; that you can't plan an education scheme if you don't know what the goal is that you are trying to arrive at. And one of the reasons why theological education is in such a deplorable muddle is that there is no real definition about the goal because nobody seems to be entirely clear either about what a minister is, or about what a parish is. So, before one can do much planning of goals, one has to try to organize oneself in relation to how you are going to set about defining your goals. Can you find some way of doing this? I am now confronted with the fact that there is really nothing that I can say that hasn't already been said better by somebody else in the course of this whole movement. But again I have to make a speech, so here it is.

It seems to me there are two ways of looking at this. First of all, a way of looking at it which consists of empirical studies. That is to say, you make a study of what in fact people do who are called parish ministers, whatever that is. That's one way you would go at it. And then you can make a kind of normative judgment and say what they are doing is in fact what they ought to be doing, and therefore we will try to find out what is the best way to educate them to do this. That's one obvious way that all sensible people have a try at it.

The other way, more familiar in the ordinary old fashioned seminary which is quite innocent of sociology, is to adopt the approach of normative studies and to say what the Christian ministry is--that is what people ought to be doing and therefore this is what we will educate them for. So, if you start off in the empirical way, you are bound sometimes to ask yourself the question why should all these people be doing what they are doing or shouldn't they? And when you have asked yourself that question, somebody is bound to say--well, if they shouldn't be doing that, what should they be doing? And so, you move from empirical observation to the normative, and shift backwards and forwards in this way. This is just one of these platitudinous things which seems to me to be helpful in trying to understand the studies we are in the middle of.

I would like to remind you on the empirical side, first of all, of Dr. Samuel Blizzard's studies, which a good many people have forgotten. Somebody even said to me the other day: "Oh, that's all old stuff, and we are beyond that now." Personally, I don't believe that for a minute. The unfortunate thing is that Blizzard didn't put them into a book which you can get on a library shelf--they exist in mimeographed and printed brochures--one sort or another. But the United Presbyterian Church did us a tremendous service by reprinting the most important of his papers in that little book, The Church and Its Changing Ministry. The most important of the Blizzard papers is there and easily accessible for everybody now to see.

Well, at the risk of boring the people who think that Blizzard is completely passe, I would like to review very quickly in my own way, some of the important things which I think we have not yet learned from those studies of his which made a tremendous splash when they first came out. You will remember that his first job in designing his research was to try to find out what the practitioner roles of ministers are. How would he organize his material? After working for a long time, Blizzard came up with six practitioner roles: the minister is preacher, priest, pastor, and educator, organizer, and administrator. You will probably remember roughly what Blizzard's researches showed. If you ask ministers what they like most to do and what they feel is most important, you will tend to get one kind of list, but if you ask what they actually spend most of their time doing, you get the list in roughly the reverse order. So, what you want to do most and what you think is most important is what in fact you have least time to do; and what you think is least important and what you prefer to do least is what you spend most of your time doing; therefore, quite obviously, you are frustrated.

Now, Blizzard also made some suggestions about some of the reasons why ministers feel comfortable in some of the things they do and don't feel comfortable in others. I can review that very quickly, leaving you to fill in gaps.

First of all, the minister is preacher. He may not preach very well, but he doesn't feel particularly uncomfortable about the fact that he has to preach or ask if it is important. He has lots of information about this in the Bible--it's Biblical. There is quite a lot about being a herald and a witness and all that in the Bible. It seems to be a respectable Christian thing to do, and he knows that you couldn't at first have started the whole church without somebody telling somebody about something. So that seems to be very clear. Then, when you have a group of people together, you have to take care of them. You have to be pastor. You have to nurture them. You have to minister to them. And there were patterns of priestly behavior in Biblical times while there are some very violently divergent opinions today about what a priestly ministry is. At any rate, anybody from Roman Catholics to Baptists has some sort of idea about how they are related to this ministry.

Then, a little bit later as the church got larger, pastoral care became more important and so you have a great fourth century book on pastoral care. There has been a lot of thinking about pastoral care, penitential theology and all that kind of thing that certainly got written about in the Fourth Century in a very big way and has been written about ever since.

Then, as the church became more and more concerned with educating people in the faith, you had the development of educational practices. So you have the great catechetical lectures, for example, of the Early Fathers.

You have all kinds of ideas about Christian education rooted very early. And for some reason we are embarrassed about this one--I don't know why--but it's perfectly obvious there was a kind of new Christian education movement which started in the 19th Century and reached some kind of crisis in the days of Dewey and is still having a pretty merry time arguing. There may be a great many ministers who are not very good educators, but on the whole there is a fairly good body of literature about the theology of Christian education. People can quote a few Biblical texts to justify what they are doing. Not that they are good at it, but they don't feel too uncomfortable about being educators.

Now, that takes care of the preacher, the priest, the pastor, and the educator. We are fairly comfortable in those roles, because they are traditional roles and people have been working at them for a long time and there is quite a body of literature about them. That leaves you with the two problematical ones in Blizzard's list--the organizer and the administrator. These are the frustrating ones. The organizer is concerned with trying to get groups together and to get them functioning. He is concerned with group life. He is concerned with something that preaching won't accomplish, that being a priest and a pastor won't accomplish, that being just an educator won't accomplish. In order to get a lot of these things done, you have to have groups that work as groups and you have to learn how to organize.

Now, two things that happened have helped modern clergy to be more comfortable in this field. One is the rediscovery of the doctrine of the church. Right across the whole theological board in all sorts of denominations and traditions, people have been busy rediscovering the church, and talking about the church as a body, as an organism and all that. And so organization has got to feel that it is theologically respectable because it is connected with the idea of the church as the body of Christ. Then it has been further made to feel not only respectable but also efficient, because with the rise of studies in group life--group life labs--various kinds of studies of groups initiated largely in the business world and learned from business by the church--we now not only think that organizing is theologically respectable but we also have some more ideas about how to do it.

Now, that leaves us with the very bottom of the list, with administration. And this one we obviously have not swallowed yet. When Richard Niebuhr in his study of theological education came up with the idea of the pastoral director, it was slapped out on all hands. Most of the people who slapped it down, I am inclined to think after listening to them talk, did not in fact read what he said about it. There is something about the word "director" which I suppose got people's backs up.

I noticed in the "Red Book," (Proceedings, 1964) that some of the speakers got off on the notion of administration. Dr. Eugene Carson Blake is

obviously against it in a very interesting way. He said he learned when he was young that administration was boring and exhausting and therefore the thing to do was to do it quickly so that he could get on with something more important. Well, obviously he learned a great deal about administration. And then Dr. Theodore Mattson also takes a crack at it. He said he hoped that ministers would never become pastoral directors.

Well, it is fairly obvious that administration, even in high quarters, still seems to be a bad word. There still does not seem to be a theology of administration. I am sure that there are plenty of people in this room who could produce a theology of administration quite quickly, but there isn't one which is bought by the contemporary church to any great extent. I have often wondered why. It is the word that turns up twice in the King James Version of the New Testament; once it turns up as a translation of diakonia, service; and once for leiturgia, which has to do with the performance of the public service. Even though this is not exegesis to start off with a bad translation in the King James Version, it's strange that just the occurrence of the word in the King James Version didn't suggest to somebody that administration was a form of diakonia, as a form of service, and also that it has to do with the public realm in the sense of the service offered to God.

Well, I am not going to produce a theology of administration at this moment. I merely point out that we clergy are not going to be comfortable in administration anymore than men were comfortable with these other roles until first of all they had some kind of theology which made it sound Christianly respectable and until secondly they got some notion about how to do it. But, of course, once you get hold of the idea that administration is what you have to do in order to get service efficiently rendered, and that administration is a very great service in itself, once you get people over that hurdle, I think you have the problem solved.

I would see as one of the big tasks in continuing education trying to work on this problem: How can you put together the achievement to which Eugene Carson Blake refers in his lecture of the last conference. How can you see administration as something which you need to learn to do quickly so it does not frustrate you, because it is an enabling ministry, enabling all kinds of people to do all kinds of things, and enabling you to do a great deal if you do it efficiently and don't spend your time just getting mad about it.

Well, I don't want to refer to any of the other empirical studies of what parish ministers do. I thought it might be worthwhile to affirm my own belief that the Blizzard studies, even in the unimpressive and modest form in which they occur are worth their weight in gold. They ought to be looked up and reflected upon--not just repeated, of course, in the way that he did them--and there is a world of change since. They are full of creative ideas we need to be working on today.

Well, anybody who looks at Blizzard's studies, or any other empirical studies of what ministers do, sooner or later raises the normative question. What ought these clergy to be doing anyway? Ought they necessarily to be doing these things? And so, then, you get the reaction of normative studies of people who write books on what the ministry is in the New Testament--what it is in the Reformation tradition, what it is in the Catholic tradition, and so on. There are plenty of these studies and I am not going to refer to them. Instead, having to administer a short period of time, I have elected simply to pick out of this kind of material one item which I borrowed quite frankly from Dr. James Gustafson of Yale who is the first person that I ever heard say it. And again, it is one of those crystal-clear platitudinous things you wonder why you didn't think of yourself before the other fellow said it.

It is four perspectives for looking at the ministry. In order to analyze the ministry, you can look at it from these four perspectives:

It is always concerned with the Gospel.

It is always related to the Church.

It always has to do with persons.

It is always related to the society and culture.

Gospel, church, persons, society and culture. Now let me look at these for a minute. There are both distortions and specializations connected with each of these. Perhaps it will make it easier if I look at distortions first.

(1) If you get a ministry seen entirely through the perspective of the Gospel and not in any other way, then obviously you are going to come up with the image of the minister as a preacher. That image is further distorted--as we all know to our uncomfortable sorrow--by the minister who does not preach the gospel, but has become a form of moralistic holding force. In the days when I lived in New York, I used to make it a habit of looking at the New York Times sermon page every Monday morning, and it is always great fun. The headlines on the sermon page almost invariably in the days when I did the experiment were the same: "Dr. so-and-so condemns; Dr. so-and-so assails; Dr. so-and-so deploras." And, being myself an Anglican, I was pleased one day when, away down at the very bottom of the page in absolutely the smallest type the New York Times has, there was a tiny, tiny little headline which said: "Bishop of Aberdeen says God is Love."

(2) The ministry looked at entirely through the perspective of the Church. Here, of course, we have the man whose sole job is to promote the church, or on the other hand, to administer the church's rites and sacraments to those who come to receive them. These are two different kinds of distortions,

but both distortions of this kind of ministry. I suppose in a predominantly Protestant gathering one would say that is the general Protestant prejudice about Catholic ministries. The Protestant form of this distortion is, I suppose, the Church promoter. The Catholic form of this distortion is the man whose whole ministry is reduced entirely to the promulgation of rites and sacraments, unconnected with other things.

(3) Let me move on to "person" and look at the distortions there. We have quite a number of these distortions which have developed particularly, I should think, in the last 25 years with the rise of the counseling movement. We have the ministry seen exclusively in terms of concern for persons. So we have that odd creature, the private pastoral counselor, a curious contradiction in terms. How can you be private and pastoral at the same time, when pastoral has to do with flocks of sheep? This exclusive preoccupation with the difficulties of the individual person does exist as a distortion.

(4) Lastly, the distortions associated with looking at the ministry exclusively from the perspective of society and culture. The minister becomes so preoccupied with some social or cultural phenomenon, the lively arts, the theater, music, the political or the economic realm, some instrument of society, that he becomes completely identified with this social, political, economic, artistic phenomenon. He loses touch with the other three perspectives: the gospel, the church, and the individual person.

The point I want to make about all of these distortions is that they are distortions of good things, not in themselves wrong. They are distortions only because they concentrate on one thing at the expense of others. There is no reason why there should not be specialists in preaching and public speech of all kinds. There is no reason why there should not be specialists in the things that are primarily concerned with seeing that the Church is properly organized, that it's doing its job, that public worship is decently conducted. There is certainly nothing wrong with having ministers who are deeply concerned with individual persons in their prejudice and troubled anxieties. And there is certainly nothing wrong with having ministers who are concerned with the world of society and culture which, to a large extent, makes us what we are. We can't just run away from the public realm into some private world. But these are all specializations.

If we are going to think straight about the ministry in the way in which the normative students of ministry think about it, these four perspectives which I borrowed from Dr. Gustafson are very useful. Any ministry which becomes specialized in one of these four areas (and increasingly ministries do have to become specialized) cannot completely cut itself off from the other three. When it does, it ceases to be a Christian ministry.

Now, let me look at the next term in my title. I am concerned with the work of the parish minister. So far we have had a look at the work in Dr. Blizard's terms. Now let's look at the word "parish." The word "parish" in American Protestant usage is so imprecise as to be almost useless, but as far as I can see, we have to use it. And at the risk of imprecision and vagueness, I am going to use it myself. I know before I begin that I simply cannot make this section of my speech without using the word "parish" in different senses; and I just have to depend on your common sense to recognize that sometimes I use the word in one sense and sometimes I use it in another sense.

First, "parish" in history is connected with geographical area. This is about the oldest thing that is true about a parish: it is connected with a geographical area. The very beginnings of parishes can be seen in the house churches in Rome. At some point the city of Rome was divided into twenty-five parishes--nobody quite knows when that was done. A later tradition held that it was done by the successor of the first Pope, though obviously that was wishful thinking. But it was done, at any rate, extremely early. But let me give another example that perhaps brings the thing home to a Protestant audience a bit better. The first list of books making up the Bible as Old Testament and New Testament agreeing with our list appeared in a Festal letter of St. Athanasius in the year 367. The Bible as we know it is a fourth century phenomenon. Now, this very creative period in church history not only produced the Bible, it also produced the parish system or at least found the parish system beginning to operate. The same St. Athanasius, who first listed the contents of the book which we now regard as the Bible, also sent out from his city of Alexandria clergy in groups to minister to ten parishes in the outskirts of Alexandria. He had a parish system. As bishop he was responsible for the whole of Alexandria and its suburbs. As a responsible person, he sent people to minister to different parishes, to ten of them that are referred to in his letters in that area. So at least for dramatic purposes, I would venture to say that there is something about the parish system which is as important as the Bible--at any rate in its antiquity. The Bible hasn't changed much, but the parish system has gone on changing a very great deal since then.

Now, let's look at this parish system up until the time it began to break down in the Industrial Revolution. Geographical area was a perfectly sensible way of defining social area if you wanted to find a group of people with whom you could communicate easily and who could be organized to do things together. You would find them in a geographical community because there was no rapid transit to get people out of it. So the old parish was a wonderful combination of neighborhood in which everything went on at the same place. Such manufacture as there was, buying and selling, agriculture, shops, residence--it all went on in the same town, same village: geographic area and social area were the same thing.

When social area and geographic area began to cease to be the same thing, at that moment the parish system began to disintegrate. In North America the parish system in that form never really existed in a very highly developed way. It did to some extent; there were parishes in New England, Virginia, Louisiana, Quebec, and you find them in both Roman Catholic and Anglican areas. I am told that there were Lutheran parishes in some places that were very well organized geographically. There were certainly Episcopalian parishes, and Congregationalist ones in New England.

This country has not been entirely devoid of the territorial parish--it has known what it is, but it has reacted against it and has developed denominationalism with the principle of voluntarism which established a new kind of church community. In North American life this new form of church community, the local church and the people who attend it, is now called the parish, so that the word is used to describe a completely different thing.

Now you can test this in a very simple sort of way. If you are traveling in England and you meet a parish priest of the Church of England and you say to him, "How many people are there in your parish?" he would perhaps say there are ten thousand. And you would say, "That's funny, I was in your church this morning and I only saw fifty people." But they are not the parishioners--they are the people who worship in the church. The parishioners are the people who live in the area. If you speak to an Episcopal parish priest in this country and you ask, "How many people do you have in your parish?" he will give you the number of people usually on his parish list--unless he is frightfully rooted in a kind of British Museum religion, in which case he might give you the English answer. Usually, he will give you the standard American answer which you would get from the Baptist or Disciple or even a Roman Catholic. The word "parish" has undergone a tremendous sea change in crossing the Atlantic. One of the troubles of this, of course, is that now we have no way of knowing how we are related to the whole community. So the first thing to be said about a parish is that it was connected originally with geographical area because geographical area was the best way of getting at social areas, the social groupings.

The next thing about the parish: who are the people in the social area with whom the parish is related? Now, without commenting upon them here, I simply bring up for your inspection some of the theological problems. Are the people of the parish the gathered congregation, or the saints, or the godly, or believing Christians, or whatever you will--both bad and good? What is the relation of Christian to non-Christian in a parish community? Traditionally we believed that a Christian group is one which withdraws from the world. This doesn't mean that they cease to have a relationship to the world--the problem is what is their relationship to the world? What is the

relationship to the non-Christian?

Now, practically all contemporary Christian literature--Catholic and Protestant--is working on the general notion that at the very least, it is a relationship of service to the world. We may be disagreed very largely on terms of admission to membership. There always have been disagreements about this, and they will probably go on. But those disagreements don't have to get in the way of a more hopeful agreement that our attitude to the world is one of service. But our problem, of course, is service to whom? Once geographical area breaks down, how are you going to know which non-Christian you are responsible for trying to do something for? In the dialectic of the parish you have the problem first of an area and its relation to geography; second, the relation of the social area--who are these people, are they saints and sinners, Christians and non-Christians?

There is a fairly general agreement in all literature--both Roman Catholic and Protestant--that a parish is not a little cosy group of self-righteous believers who run the church to minister to themselves. Now, the theologians are all agreed about this; all the people who come to conference like this are agreed about this and all take it as read; but we all know perfectly well that there are thousands and thousands of churches that are still run on precisely this principle. But at any rate it is something to be agreed about the theology of the situation.

Thirdly, what is the work of the parish? How is the dialectic of the parish to be worked out in relation to work? Well, there are many ways to organize this, and my way is no better than anybody else's. Part of the work of a parish is fairly obvious. It is the nourishment of believers, and the nourishment of believers has in history taken place very largely in the course of public worship. This reminds us that the parish has to come to terms with this general notion that the Church is "a colony of heaven." This is one of the things that is testified to in public worship. It obviously has to do with the nourishment of communities of people in the parish. Then, the parish has a work of service to the world that we have already mentioned. In order to nourish and to serve, it requires several groups and several services. These groups and services are going to vary from parish to parish, and nobody can possibly make a list of what they ought to be at any given moment. I am going to be temerarious enough to give you a list when I get to the end.

How do you define parish in terms of the work that it does? How is this to be done? One of the World Council of Churches Commissions on the Study of Evangelism publishes a remarkable periodical called Concept, with which some of you are familiar, which is now almost unavailable because it came out in mimeographed form. They have just decided to get it out on a larger scale, and you can now subscribe to it, and I think it is one of the most

valuable things I have discovered in this whole enterprise: Concept, published by the World Council of Churches in Geneva in English, which seems to be the ecumenical language for one part of Christianity at the moment.

One list I found very useful. They are talking about groups. First of all, belonging groups: that is to say the kind of group in which people can feel at home; the kind of groups which may have therapeutic aspects, but might also be study groups. These are small groups--belonging groups. Parishes cannot be run unless they have groups of this kind--belonging groups.

In looking at the work of the parish, the parish provides permanent offerings of one sort or another. For example, if it has a building (and I don't think parishes necessarily have to have buildings), it may offer buildings for certain purposes: worship, retreats, meetings and so on. That's a kind of permanent offering--it's always there and you can use it for different purposes. Parishes can no longer look after the second people--in prison, and so on--the churches have to provide chaplaincies but these are really off-shoots of parish ministry. The only reason you need a hospital chaplain is because the hospital is so big and has so many people in it from so many parishes that it is no longer feasible for the parish minister to visit his own sick in the hospital. But that is a permanent offering--chaplaincies for this, that and the other thing if you are lucky enough to be in prison, or a university or someplace, you have a chaplain. But if you are just a business man or something, you probably haven't got a chaplain.

Another permanent offering is counseling services. This is a very common one now. People use counseling for different reasons, and rather more I think in Britain than in the United States--tremendous telephone ministries to deal with potential suicides, the Samaritan's Movement, and so on. There are some of these I know of on this continent. They don't seem to exist in as large a proportion as they do on the other side of the Atlantic, but this is probably a coming thing. That is the classification--permanent offerings--things that are available and are always going to be necessary.

Now, the third lot of groups--groups associated with permanent structures or institutions of human life. These are structures and institutions which you cannot organize or create. They just exist. They are always going to be there anyway because they are part of human life: birth, growth, marriage, death--obvious ones. People are always going to be born. Even if we give up monogamous marriage, there is still going to be some way in which people will get together. People are presumably going to die. People are always going to grow and these things are going to go on.

The groups you have in a parish related to these are not groups that organize things that don't already exist. They are groups which encourage things, make it easier, because things are going to go on anyway-- make it easier for them to happen. People are going to be born, going to marry, going to die. We could do a great deal to get these things into a context, to be with people to support them in all these situations. Groups of this kind will be perhaps less varied because the things they are related to don't vary that much.

And then, last in the World Council of Churches Consultation list, groups associated with social, political and economic areas of concern do have to be organized. They require a great deal of organization, and one of the characteristics at present is that they usually have to start rather quickly. If there is a crisis somewhere, for example, you have to get organized quickly to deal with it. And a more difficult problem is that when they have done the job they were organized to do, they have to stop. And to try to stop a church organization is one of the hardest things imaginable sometimes.

There are certain obvious characteristics of groups of these kinds. And that is the way I suggest we try to look at the work of the parish minister. It needs to be analyzed in some sort of way. Everybody has his own analysis and mine is borrowed from this person, that person and the other person.

What then are some of the lessons which can be drawn from this for theological education? I am primarily concerned with seminaries, but it seems to me that this is related just as much to you. My conclusions don't all derive from what I have been talking about; they derive also from what is written in the "Red Book."

First of all, selection. One of the lessons that we learned is that the modern minister has to learn how to select from a multitude of things, which one he is going to do. Now, one of the very best papers in the "Red Book" is very largely about this problem, with the mass of information which is produced in the contemporary world. This is true of theological literature too. It is so enormous that any notion that you could master it has become absolutely absurd! What you have to do is to learn to find your way around among a mass of data and in this case, find your way around among a mass of things that you might have to do.

Now, seminaries not only do not equip students to do this, but they prevent them from learning how to do it because the ordinary seminary program consists basically of required courses. This is still true of most seminaries. I know that it is not true of the best ones. Some of you, therefore, may feel that this is an unjust criticism. But when you look around the

country, it is true that most seminaries operate on a very tight, required curriculum in which the student cannot select, in which he has got to read this book, take that lecture, write this examination, know these facts. He is going to go out into a world in which he will never again, absolutely never again, be able to do this kind of thing. We don't teach him how to find his way around. Here we have a galaxy of scholars, and all those millions of books in the library. And instead of learning how to find his way around among these things, he just has to do one thing after another. We fail to equip him for learning how to find his way around. The problem of selection there is a lot about that in the "Red Book"--it's not original with me at all.

Secondly, what replaces geography in determining the boundary of parish (in whatever sense we use the word)? The World Council of Churches studies contain somewhere this beautifully simple, almost platitudinous analysis: "What determines the social structures of contemporary life can be described as three things: concentration, differentiation, and mobility." Look at each of those. The old parish was not characterized by concentration. It was not a terribly crowded area. The old parish contained differentiation, but the people who were different knew each other and could communicate with each other, and the old parish had some mobility, but not very much. What happens then in modern structures is that concentration, millions of people packed in small areas--differentiation, in which one profession cannot communicate with another, one work group cannot communicate with another--this is now in excelsis. And no one knows how fast all kinds of mobility are developing.

Now, whatever the new form of parish is that everyone is struggling about, we might help to find it if we started off with some simple analysis of this kind. What does concentration, differentiation, and mobility do to people in this metropolitan area? If we can begin to see what sort of structures there are in this area we will begin to see what would correspond in modern times to the parish of days gone by.

What replaced the parish? This is a primary task that we have to address ourselves to, and the W. C. C. Study is one of the best things I have seen. The other good place is the Roman Catholic Studies because the Roman Catholic never lost touch with the parish the way Protestants have and modern Roman Catholic literature has got a lot of very good stuff in it on the sociology of the parish. Jesse Ziegler just showed me this morning a little paperback book I hadn't seen, a 50¢ book in the Christopher series edited by Esther Keller or somebody. It is called Apostolic Renewal. Its subject heads cover almost all the important things. The Roman Catholic theologians writing about the parish are every bit as violent as Gibson Winter in saying that the parish has had its day and is done. They are not so worried about it because they can always manage much better in terms of the Canon law which is always developing. So they are not half as worried about it, I think, as we are. But

they are just as violent in their statements that the old form of the parish has gone. The trouble is that the Church has not yet waked up to this fact. That doesn't mean that we get on without parishes; it means that we find out what the new structures are.

Thirdly, whatever the large parish (and the parish is always fairly large), it will contain communities of groups. And wherever you have communities, if you are going to think in terms of training the ministers, they have to be terribly good at handling themselves in conflict. Now reconciliation seems to be one of the principal things, according to the Bible, that we ought to be doing. It's a curious thing that the general image of the ministry is not that we are good at organizing, but our job is supposed to be to pour oil on the troubled waters.

I was driving past a modern church the other day with a Presbyterian minister, a friend of mine, and I noticed the church had on top of it a new kind of spire which I hadn't seen before, a very, very tall, extremely thin copper spire went up--very thin. And I said, "What on earth is that?" And he said, "That is known in our church as the holy oil can." That's a perfect image of what the minister is supposed to do. He is a man, not with a cross concerned with conflict. He is a man with the oil can. We are not really doing anything about training people in this field.

Fourthly, the concern with breadth. The parish is going to be in some ways working out relationships among the bad and the good; the poor and the rich; the illiterate and the educated--just to take three examples. You can extend the list indefinitely.

We have an image of self-righteousness as to parish life. We aren't really concerned about the bad. One of the happiest experiences in my life preaching in a church in New York City once was in evening service with a very small number of people there. When the service was over, the deaconess of this church said to me, "I think you might like to know that every single woman in the congregation this evening was a prostitute." And I said, "Thank God there is such a Christian congregation somewhere in the world." It's a marvelous judgment of the self-righteous community of the parish.

The rich and the poor. Well we have abandoned the poor. You have seen all the figures. Every church publishes them these days. You know, "a large percent of the population lives in metropolitan areas; a very small percent in rural areas." But on the other hand "a large percent of churches in rural areas--small percent in metropolitan--large percent of churches where the people aren't and a very small percent of ministers where the people are." We have quite frankly abandoned the poor and I see so few

movements often in seminaries really taking seriously identification with the poor that it is entirely frightening in the Protestant world.

The illiterate and the educated. Everybody knows that we do not deal with the most highly educated in the church. Again you all know the figures. They are published constantly. We are not getting the top-brain students out of universities into theological seminaries. All the figures are in the Brinkman-Galver studies. You can read them for yourselves. We are getting hordes and hordes of C's and very few A's. If the church is going to communicate with the intelligentsia of this society, it is manifestly not going to be done by clergymen; it will be done by laymen. We don't minister to the economic bottom and we don't minister to the intellectual top. This is my quick way of putting it. That has to do with breadth. We haven't really begun to work out structures for increasing our breadth. It is a terribly narrow ministry we have at the moment.

Fifthly and lastly, thinking now about area, however you define area. You cannot reach all people in the area unless you cooperate, and this means at least two kinds of cooperation. Ecumenical cooperation with other churches, and cooperation with other professions. You certainly can't minister to the poor without a great deal of cooperation with other professions. It is in front of us in the newspapers every day. Now, the tragedy is that even in my simple list of five--and any of you can make up another list like this--theological education is simply not here to solve these problems and it is to a large extent here to prevent people from solving these problems. We prevent people from learning how to select--we put people into field-work programs--in parish structures which are no longer relevant. We do not train students in areas of group conflict, and the interesting thing is the students are now teaching seminaries: it was the students who went rushing off into civil rights and saying that you have to learn how to live in this world of conflict. This is true of the students that work for the John Birch Society as well as the ones that work for CORE. They are both trying to face the problem of what you do in a conflict situation. The students have led the seminaries in this field.

As to breadth, we have practically no programs. As I cross the country people say, "Oh, but the East Harlem Protestant Parish!" Would you name ten more like it? Recently people say, "What about the Urban Church Training Center in Chicago?" Can you name ten more like that one? Pathetically we have to repeat these two little names that we know of! How little we are doing!

Lastly when I come to cooperation, most of our seminaries are still denominational so that our students don't meet people in other denominations and work with them. And Protestant theological education in America

is mostly done off university campuses, and they do not meet other professions.

So while I am basically optimistic rather than gloomy, I think a gloomy point of a conference is a good place to end; to say the situation looks to me about as hopeless as it could be. As a bishop whom I used to admire greatly many years ago once said, "The best position to be in is when your back is against the wall. Then there is only one way to go, and that is forward."

A LOOK AT CONTINUING EDUCATION IN OTHER FIELDS Medicine

(Excerpts from an extemporaneous address)

Patrick Storey
Director, Continuing Education in Medicine
American Medical Association

The structure of medical education begins in medical school and culminates when a fellow gets his M. D. Then he gets serious about his education and spends three or four years in a hospital. We call that graduate education -- his internship and residency. Then he turns "pro." From that point on we refer to the process of his continuing education as post-graduate medical education.

After his training and house-staff work, the physician begins the process of keeping up. It sounds simpler than it really is. He reads the journals, acquires the journals, gets medical newspapers, joins journal clubs, and relates well with pharmaceutical announcements that provide a lot of information along specific lines. He goes to medical meetings and conventions, although in the crowds he may not see or hear very well what is going on.

I.

There are many groups supplying continuing education for physicians: the AMA, the American College of Physicians, the American College of Surgeons, the American Cancer Society, the American Heart Association, and so on. They pick subject areas for which they can get faculty, set up programs, get out brochures. And physicians elect to come or not to come, depending on the attractiveness of the brochures and the availability of time.

The medical schools, too, are involved. They give courses. These courses are, in most part, discontinuous. And they vary greatly in quality. We list in the Journal of the American Medical Association 1,567 courses for the year 1965.

These courses involve an exhaustive use of faculty-type resources. Men who are really prominent spend a tremendous amount of time on airplanes traveling from course to course. These courses have no beginning. They just exist everywhere. There is no end in sight for them: neither for the individual physician nor for the profession. There is no continuity. No overall objectives are established, no relation of effort to educational needs based on practice.

II.

Boland's survey, Post-graduate Medical Education in the United States, found certain deterrents to physicians participating in continuing education. For the most part, physicians are in solo practice of medicine, although group practice is gaining. The deterrents in Boland's findings are these:

1. There is no one to care for patients while the physician is away. A solo practitioner responsible for an area finds it difficult to get away even for his vacation.
2. Courses are given at unsuitable times.
3. Cost--not the costs of supporting the continuing education effort, or the costs of travel, but those involved in leaving one's practice for a period of time.
4. The multiplicity of other meetings he is forced to attend.
5. Subject matter not meeting the physician's needs.
6. Lack of courses in the physician's geographical area.
7. Previous unsatisfactory experience with full courses. This has become so pronounced it has now appeared in the Medical Journal.
8. Lack of information about courses.

An attempt has been made to resolve these deterrents identified by Boland. In 1961 a joint study group was appointed under the auspices of the AMA with a number of other professional groups. This study group under the full-time chairmanship of Bernard Dryer produced the report, Lifetime Learning for Physicians. Dryer gets to the heart of the matter and proposes to take advantage of central organizations and modern means of communication to make available to each practicing physician the best in educational materials, suited to his needs, and available under the circumstances of his practice. His principles are: convenience, availability, continuity, and flexibility.

In working out a national plan for continuing medical education these principles were incorporated in the core curriculum concept. Some of its characteristics are these:

1. Patient-oriented. This is distinguished from the text-book approach. Material must express itself as a clinical problem the physician may be expected to face.

2. Subject-oriented. We use three categories: a) Organ. If we take the gastro-intestinal system, then it will cover the esophagus, the stomach, small intestines, liver. b) Disease. We talk about specific diseases of the liver. But patients don't present specific diseases; they present symptoms. We solve that problem by adding a third category: c) Clinical syndromes.

3. The approach to the material will be restricted, non-discursive, and authoritative. Out of all the possible approaches to a given problem, one is selected. Approaches advocated are only those on which there is authoritative agreement.

4. A single core unit is prepared by a single author, the best available man, in collaboration with the criterion group set up at headquarters in Chicago. The criterion group consists of educational experts who have worked out the principles of the national plan. The subject expert occupies a special slot in the criterion group for preparation of the material. He writes a "source document" which is then taken through its modes of expression.

5. A next unit is hospitalization, convalescence, rehabilitation, and management of the recovered patient. Then what a doctor must know in addition. These are side packets, secondary units. A doctor may know the business of the primary unit but want information on medical legal implications, or a unit on blood clots and the problems of dissolving them. He can put these secondary packets in his curriculum or take them out as he sees fit.

We picked the subject expert for the first unit: resuscitation. He came to Chicago and sat down with our criterion group. As the subject expert he went through the clinical sequence on the blackboard, the educational people were looking at it with educational objectives in mind. They divided his materials into competence domain, skill domain, and active domain. And, as the expert set down the clinical sequence, these others checked off what they hoped to accomplish in each of these domains.

Our expert was a surgeon and not given to this kind of foolishness, so he took the plane back home and a month later sent us what we now call the "source document." It has introduction, definition of terms, and a body which states carefully every step of what happens to a patient--what the objective is in doing each thing outlined in each section.

For example, for emergency treatment there is diagnosis. An objective is to enable the physician to discern between respiratory arrest alone

and the combination of respiratory and cardiac arrest.

The subject expert did that for the whole document and sent it back. But of course it was written by a surgeon, so it had to go through a polishing process to make it intelligible. Professional writers and illustrators, using this raw material, this "source document," prepared a manual that said essentially what the medical expert said, but in better form.

The plan calls for a variety of supplemental modes of expression: 16 mm and 8 mm motion pictures and possibly programmed learning. We plan specifically to use the tutor text approach. We want to create audio forms too. And for this we will use the Goldmark CBS system. Goldmark developed the long-play record. He has now developed a recording machine that a blind man can use for his education. It has a four-inch record that plays at 8 1/3 R. P. M. There is a total of four hours' time on this, and CBS will have it out some time this year to sell for \$35. Each record costs thirty cents so listening will be inexpensive.

Then these materials are keyed to appropriate slides. We may create some of our own slides. But we will purloin the slides already created by the American Heart Association, since one of the principles involved in this is that you find out what is available and use it. This illustrates the creation of the educational materials.

III.

The solo physician is but one fellow. He is an individual physician and a physician-learner. But you also have to think of him as a point in a distribution system. That system is the smallest possible effective group in which educational distribution works. That's the terminal level.

The regional level involves relationships between the medical school, the community hospital, and the medical society. We ask a national expert to create materials. He appears in a motion picture which we can sell either as a film or use television to transmit. His voice appears on records or on tape. But this is still indirect, and we have to provide the immediate faculty that will supervise this kind of program. So we look to the local medical school for faculty. And to the regional organization of the physicians of the area.

The ultimate level is the operational level which involves relationships between the individual physician of a community hospital and a director of medical education in a hospital. A director of medical education is a phenomenon that has grown tremendously since the war. He is a full-time man charged with medical education at a hospital. These men are trying to make the community hospital competitive with university hospitals. Interns and residents still go to university hospitals. But the directors of medical education have found that their

real vocation is the field of continuing education for the practicing staff of the hospital. And these directors have a national association. So we have their enthusiastic collaboration.

We are creating a library of 75 core curriculum subjects. We have developed these subjects to the point I have described. The first experimental laboratory for testing will be the State of Utah. Utah has ideal circumstances: It has a thousand doctors, which is a number easy to work with. There is a single medical school with a division of continuing medical education actively supported by the dean, with a budget--which is unusual for continuing education for physicians. It has a director active in the program who has established 2-way FM radio communication with community hospitals and who has an educational television broadcast twice a week to physicians. This testing may take about three years. But we'll work out the "bugs," get squared away, and then go on to a national basis.

Our idea is that we will provide the central resources to which anyone involved in continuing medical education can look--and can get their materials--can have their materials sent to them on any kind of schedule suitable to them. This is not competitive in any way. It is not monopoly. It is simply a source that will help provide better materials for education from a central place.

A LOOK AT CONTINUING EDUCATION IN OTHER FIELDS

Law

(Excerpts from an extemporaneous address)

Austin G. Anderson

Minnesota State Administrator of
Continuing Legal Education

Continuing legal education is based on the premise that the practicing lawyer has an obligation to continue education throughout his professional career, and that participation in continuing legal education courses fulfills that obligation.

I.

During the 1930's and early 40's there was growing awareness among the members of the bar that they needed to continue their education. After the Second World War, returning veterans started badgering law schools and bar associations to provide courses by which they could relearn the skills which they had been taught in law school (before their military service). The proliferation of state and federal decisions, the complexity of tax litigation, the rapid growth in administrative agencies on state and local levels--all contributed to this interest.

In 1947 we formed the Joint Committee on Continuing Legal Education of the American Institute and the American Bar Association. From 1947 to 1958 there were many continuing education courses offered throughout the country by organizations such as the Practicing Law Institute, the Joint Committee, law schools, state and local bars. But there was little being done effectively on the local level. Only California and Wisconsin had permanent continuing legal education programs.

II.

In 1958, 110 leaders of the legal profession in the United States were assembled to assess the situation. They concluded that American lawyers were confronted with vast problems of increasing complexity, that no law school education could be expected to deal with all of these problems, and the practicing lawyer had an obligation to continue his education through his professional life. They placed responsibility for continuing legal education on the state bar associations and recommended permanent continuing education staff.

In the five years following 1958, the organized bar in 23 states created permanent continuing education organizations. Although situations vary among

these, there are similarities. First is an advisory group. This is composed of representatives of the practicing bar, the law schools and other institutions and organizations with an interest in continuing legal education. Each interest has a unique contribution to make. Representatives of the state and local bar associations are ordinarily practicing lawyers. They represent the audience to which programs are directed. Law school representatives give insight on the effective use of educational techniques and objectives.

The advisory group is policy-making. Administration is left to a permanent staff. In all but one state continuing education organization a lawyer heads the program. Because he has been in practice for a while he understands and appreciates the problems that confront those who practice law.

The director is responsible for the planning, the creation, the presentation of the programs; he is called upon to perform a number of diverse duties. He must be a teacher interested in education, with an aptitude for organization in the sense of logistics because of the varying problems in scheduling programs throughout an entire state. He has to be articulate and precise in conveying ideas in writing and orally. He has to be a diplomat in trying to bring together bar officials, speakers, law school faculty, and lawyers who attend the programs. Yet he has to be a business man trying to make some money to support the program, yet without a profit motive. And he must be an effective promotor of the product in which he believes.

The ultimate size of the organization depends upon the size of the bar or the state, which in turn determines the revenue. Most permanent programs begin with a grant up to \$5,000 or \$10,000. Coupled with adept programming, this has enabled all these organizations, where necessary, to become self-supporting. Ordinarily, after the initial grant, revenue to finance the organization comes from registration fees. Those organizations which are not expected to be self-supporting charge considerably less than those which are expected to be self-supporting.

III.

There are four kinds of educational programs. The first seeks to meet the needs of young lawyers. The three-year curriculum of the law school is simply not capable of covering all the problems a lawyer will face in the actual practice of law. Law schools do not have time to provide practical training.

In the past, this was provided by clerkships, in which a man studied under a senior lawyer after graduation from law school. This was preparatory to taking the bar. But there were flagrant abuses. He became the janitor, the errand boy, the messenger, or what have you. And so in all but five states clerkships have been abolished. In order to meet these practical needs of the

young lawyer, we have two types of programs. One is called "to bridge the gap" and the other "skills and methods."

"Bridge the gap" programs instruct the newly admitted lawyer on how to cope with some of the immediate, practical problems he will meet in practice. It is done on a relatively short basis; ordinarily courses run from three to five days.

The "skills and methods" course anticipates a curriculum two to six months in duration. This is complemented by specially prepared manuals and materials. The courses involve practical problems which simulate situations in the legal vocation, and they are interspersed with visits to court houses and administrative agencies. There are only two states which have the "skills and methods" courses at present. The majority of the other states have "bridge the gap" courses.

The second program type is the "how to do it" course. This is practical bread and butter. It seeks to improve the competence of the general practitioner, exposing him on a one-two-three basis to a review of the fields of law common to his daily practice. The number and quality of these programs vary from state to state.

The third type is the advanced instruction of experienced lawyers who seek educational depth. These courses ordinarily are conducted by the law schools during summer months. They may be a week or more in duration. Today, most organizations are not equipped to provide this kind of education.

Training for the lawyer who wishes to specialize is the fourth category. These programs are largely in the hands of law schools where we expect them to remain for some time.

In recent years there has been a great deal of emphasis on development of written materials to complement the oral presentation. These vary from simple outlines to 1000-plus-page office handbooks. This emphasis on written materials is based on the belief that real merit in continuing legal education is determined by the utility of what is taken back to the office, what is of assistance on a day-to-day basis.

IV.

I would be remiss if at this point I were to tell you that we are without problems in continuing education. The first problem is persuading the practitioner that he can devote a little time and energy to attending educational programs--that he would be a better lawyer, give better service, and increase his income.

Another problem is the proliferation of materials available to the lawyer, all coming under the guise of continuing legal education. It is impossible to determine what is good and bad because everybody is in the business of selling. Should a standard be adopted? If so, who should adopt it? Should we be concerned with revenues, or whether we should be supported wholly by our sponsoring organizations so we may conduct all our programs at a minimal registration fee? We are concerned that we may be keeping some lawyers, perhaps those who need it most, from attending continuing legal education programs. On the other hand it has been argued that those who charge low registration fees don't get anybody because the assumption is that if you don't pay for something, you don't get anything.

Another problem found is securing the top people to speak and write. You ask the busiest people. Should we pay them? Or is there an obligation on the part of members of the bar to better the image of the bar and to better troubled lawyers?

A real problem we haven't been able to solve is that of extending continuing legal education--to the small states with a limited number of lawyers, states where financial resources do not enable them to maintain a permanent staff--to those states where we have no continuing legal education programs--to the rural areas where the number of lawyers will not financially support the program.

We feel we have made considerable progress in the past ten years. But until we have made continuing legal education available to every lawyer in every state, we will not have completed the task.

A LOOK AT CONTINUING EDUCATION IN OTHER FIELDS

Business

(Digest of an illustrated presentation)

Wallace G. Lonergan

Assistant Professor, School of Business
University of Chicago

What I have to show you, since I am automated (with slides), is a model for carrying on continuing education. It is a program that we follow in the Industrial Relations Center at the University of Chicago. The Center is a broader service than you might think because we work with management in local government, with hospital administrators, with school system administrators as well as managers in business and industry.

The Center was organized in 1945. It is set up within the University of Chicago. It is an inter-disciplinary group. It is governed by a committee consisting of the Dean of the Graduate School of Business, the Dean of the Social Sciences, and the Dean of the Graduate School of Education, and the executive office at the Industrial Relations Center. The staff is drawn from all the disciplines within the University, largely from the social sciences and the professional schools. The program is designed to get at the four key institutions I have mentioned and uses certain common processes.

The four-part program covers first techniques to determine what needs are: surveys for problems-analysis and action. We have developed surveys which are standardized for all the management areas I mentioned. This gets at the needs for training and development. Then we have programs to follow up on what the needs are.

The second area of education is knowledge and skills in leadership: leadership and development in administration, in citizenship fundamentals and in local government and community improvement. Under leadership-development we are concerned with leadership itself: understanding what it is, how it functions, what some of the roles of the leader are, and some of the skills involved in carrying on these roles effectively. Under communicative effectiveness we consider human-relation skills, coaching and developing individuals, making mediums more effective, and developing leadership skills.

Third, under administration, there are the problems of organization and organizational effectiveness: in terms of organization-framework itself, dealing with people in the organization, in advanced administration, electronic data processing, modern technology, economics for lower levels of management, supervisory cost management and finally retirement planning and preparation.

Fourth, in the local government area, one of the problems is that many people elected in the communities have not had any training for the positions they take up. Their effectiveness can be improved through basic courses they can take. We offer programs in the technical fields: in community leadership, programs for new mayors and councilmen, for new school board members and planning board officials. We cover urban planning and development, community self-study and improving the quality of urban living.

The action mechanism for making this education available widely is being developed on an experimental basis now. It includes twenty colleges affiliated with the Center. They have similar centers of their own and are carrying on the same kinds of programs, from needs-analysis to programming for their particular areas of the country. This is what we call the college community plan. They have the same surveys and programs, the same tools. And they have the various specialists available here.

REPORT OF THE WORKING GROUP ON OBJECTIVES

Preamble

The main objectives for the continuing education of the ordained parish minister can be arranged under four titles or heads, which need to be seen in integral relation to one another. They are: (I) Person, (II) Society, (III) The Church, and (IV) Procedure.

I. Person

1. To encourage the minister to discover the satisfactions derived from a lifetime pattern of continuing education.
2. To encourage the minister to fullest self-development (vis-a-vis, self-understanding, ability to work with others, emotional stability, faith, etc.).
3. To help the minister attain the richest possible meaning of his faith.
4. To assist the minister to continue the development of the skills of his calling as a servant of God as his experience reveals specific needs.

II. Society

1. To aid the minister to perceive in time of change the relationships of the new cultural situation, and the forces bearing on the church.
2. To aid the minister to cultivate his adaptability and skill in integrating the old and the new.
3. To assist the minister to utilize new insights from theology, the social and natural sciences, and the arts.

III. The Church.

1. To aid the minister to develop a supportive fellowship in which he can share his doubts and insights.
2. To assist the minister to do a periodical appraisal of the role of the local congregation and his own role, as minister.

3. To assist the minister in the recognition, selection, and utilization of available resources.

4. To help the minister to involve and equip people in the ministry of the church.

IV. Procedure

1. To encourage denominational bodies to promote and integrate, at all levels, involvement in continuing education.

2. To establish a national body on continuing education for professional workers in the area that would,

- a. define terms;
- b. set standards;
- c. classify programs;
- d. request needed research;
- e. develop training programs for faculty;
- f. promote recognition.

3. To recommend that wherever possible continuing education be planned and carried out so as to include ecumenical and secular involvement.

Recorded by Jack Cooper

REPORT OF THE WORKING GROUP ON MOTIVATION IN CONTINUING EDUCATION

Motivation for the continuing education of the parish minister is a concern at three primary focal points:

1. The minister himself: his motive for continuing education and his motivation in continuing education. (This distinction is amplified in the resource paper, "Motivation and Continuing Education" by the Rev. Thomas Klink).
2. The institution or agency which provides continuing education, whether theological seminary, university, denominational agency, or specialized institute: What are the motivations of the agency?
3. The congregation whose minister is to be involved in continuing education: what motivations lead the congregation to support the idea and practice of the pastor's continuing education?

The working definition of continuing education generally accepted by this study group combined the emphases of the definitions given by Dr. Connolly Gamble and Dr. Huston Smith:

"Continuing education is broadly defined as that part of a learner's planned education that has its point of beginning where formal education ceases to be his primary occupation in life."

Gamble, Conference paper, "Present Patterns in Continuing Education"

"Continuing education [is that] which punctuates and parallels a career."

Smith, "Education in our Changing World," Consultation on Continuing Education, Andover Newton, 1964, p. 13.

Particular emphasis was placed on the idea of "planned education." The aim of such education was viewed within the context of parish ministry: those programs which seek to enhance the parish minister's effectiveness, self-understanding, and fulfillment as parish minister are included; those programs which are primarily for a specialization that would fit a man for a change in ministerial profession are not included. Thus, a parish minister who is motivated to pursue further education as a preparation for another type of ministry is assumed to be outside the realm of our present considerations.

Motivation was viewed broadly as those factors which contribute toward participation in continuing education. Since this study group was made up of persons who, by and large, were not experts or specialists in psychology, the group's observations should be viewed primarily as comments on self-evident factors in motivation rather than as analyses in depth. It would have been possible, from another point of view, to have attempted to designate certain motives as valid and others as invalid, or some as good and others as bad. However, the group sought to avoid a value-judgment approach, and to speak more in terms of the adequacy of particular motivational factors in relation to genuine learning experience.

I.

First, the motivation of the pastor for continuing education was seen to include a range of factors, such as the following:

1. The desire for self-fulfillment.
2. The need for a more articulate understanding in a field of learning (theology, psychology, sociology, etc.) and for ability to wrestle with issues in related fields.
3. The need to re-think the priorities of his ministry.
4. The desire to move out of isolation--personal, intellectual, spiritual, professional.
5. The appeal of improved status or prestige.
6. The appeal of an attractive change of setting, of pace, of associations.
7. The desire to escape the frustrations of the parish situation (i. e., administrative chores, frustration over lay apostasy, multiplicity of responsibilities many of which have little meaning).
8. Restlessness and uncertainty about one's future in the parish ministry.

Once the minister is engaged in a program of continuing education the motives which brought him may be sustained, intensified, and/or supplemented. The learning experience itself may so grasp him that an increased desire to learn may result. The stimulation of the various experiences of the program may bring to light interests that were latent and unrecognized.

The experience of a wholesome relationship in a group of fellow pastor-learners is cited by participants as one of the greatest benefits of the continuing education process, which in turn is a motivating force for learning.

The group recognized the motivational importance of the role played by the minister's wife and family. Attitudes, the presence or absence of serious tensions, the level of expectation all contribute. The group did not explore this area, but proposes that it could be profitably studied for the benefit of the continuing education movement.

It is further apparent that the motives mentioned could be classified within such categories as psychological, professional, sociological, and educational. The study group suggests that studies by professional persons within these areas could contribute much to the long-range planning and development of continuing education for the ministry, and recommends that such studies be undertaken.

II.

The sponsoring agencies, the study group suggests, likewise move from various motivations in establishing and carrying on continuing education programs. Most positive for the objective of continuing education is the motive of genuine concern for the needs of the church and its ministry. More subtle motives, however, may include the desire for institutional self-aggrandizement, the opportunity for public attention, and the opportunity for prematurely establishing buildings and centers of continuing education. The group suggested that sponsoring agencies should critically evaluate their motives, and that care should be taken to establish processes and structures which will provide for ecumenical and cooperative approaches to continuing education. Communication between various sponsors should help assure that opportunities in continuing education may supplement rather than compete with one another.

The motivations of the agency and the motivations of the minister may be effectively joined in the planning process. In his (conference) paper, "Motivation and Continuing Education," Dr. Klink introduced the concept of a "contract" for learning. This concept was described more fully by a member of the group, the Rev. Richard Bollinger. The group noted that it is important for the sponsoring agency to define its concept and philosophy of continuing education and to make clear in all its publicity what it is prepared to offer and what needs it is equipped to meet. It must take care not to lead participants to false expectations. Then the expectations of the learner may be matched with the expectations of the educator. Discussion of these mutual expectations helps to test the motivation of the learner, and allows the learner and the educator to agree on a course of action--a "contract."

Secondly, the structure of the program should be such that it will forward the goals of both the institution and the learner. This helps to assure the continued motivation for both.

Finally, the process of the program needs careful planning in order that there may be a sense of beginning, of progressing, and of completing. This discussion concerns learning theory, but it has strong implications for the motivation of the minister in continuing education.

III.

Attention needs also to be given to the motivation of a congregation to support the continuing education of its minister. Factors relevant here include:

1. Recognition that continuing education of the ministry is parallel to continuing education in many fields of lay endeavor (e. g., medicine, law, business, farming, auto mechanics).
2. Recognition of the legitimate need of the pastor to up-date his education.
3. The church's concern for the well-being of the pastor.
4. The church's desire to share in the growth and effectiveness of the pastor, including better preaching and more inspired pastoral work.

IV.

The group devoted a period of discussion to the question, "Who is to be motivated?" It was noted that particular structures and programs seem to be geared to specific groups of ministers. Many programs are restrictive in their selection of ministers to participate. But the definition of continuing education which guided the group clearly includes--at least potentially--all parish ministers. The group generally agreed that certain specialization in programs and selectivity of participants must be maintained, but that at the same time all concerned should be alert to assure that opportunities are available to all ministers.

A primary question before the group was that of how to motivate toward continuing education ministers who seem to be uninterested in such a possibility. The proposed "Academy of Parish Clergy" was seen as a

possible inducement toward wider involvement, assuming that membership in such an academy would require regular periods of study. However, the group felt that the idea of the academy needs extensive exploration before it can be generally endorsed.

Another kind of inducement is to be found in the pattern which is developing in United Presbyterian churches, according to which provision for an annual study period, cumulative up to three months in three years, is written into the "call" contract. Still another was seen in the trend toward curriculum revision in the seminaries, embodying the removal of any vestiges of the idea that one's education for the ministry is complete when the requirements for the B. D. have been met. Finally, at a very practical level, financial resources need to be available to assist ministers who might otherwise be unable to take part in continuing education programs.

In conclusion, the study group observed that while on the one hand the continuing education movement has seen extensive development in our time, on the other hand there is urgent need for a breakthrough to ministers who are resistant to the possibility of their own continuing education.

Recorded by William A. Imler

REPORT OF THE WORKING GROUP ON RESEARCH AND EVALUATION

Probably no one will seriously question today the necessity for evaluation of programs of continuing education. Anyone who conducts such programs today forms judgments in one way or another about their effectiveness. It is quite possible, however, for such evaluation to be fragmentary, unsystematic, and far too limited in scope. We want to make a strong plea for evaluation to be taken seriously, and conducted objectively, thoroughly, and relentlessly.

Likewise, few would dissent from the assertion that scientific research, capably conducted, can be a most helpful tool in the evaluation process. To know how to conduct and interpret research, however, can be a difficult business, for data can often be tricky and misleading. Research is not itself evaluation, but a tool in the hands of the evaluator. Research is neutral. It provides data. It does not serve up conclusions; it uncovers facts upon which conclusions can be based. To use research responsibly means to understand its limitations as well as its value.

We would direct your attention to three general kinds of research needs in continuing education, upon which evaluation can be based.

I

The first has to do with the objectives of continuing education programs. We mean, of course, the specific objectives toward which particular programs are directed, as well as the more general, overall objectives. To determine these objectives with any degree of precision requires at least five kinds of data:

- (1) Data descriptive of the individuals for whom we are concerned -- in this case, the pastors. It is necessary to know who they are, what kind of education they already have, what their jobs are, perhaps their ages, their past experience, their theological orientation, etc.
- (2) Data concerning the needs these pastors themselves feel. What do they think their problems are, what kind of help do they believe they require, etc.
- (3) Data concerning the goals and expectations of the denomination.

- (4) Data concerning the character and expectations of the local congregation. What pressures do they bring to bear on their minister, what would they like him to be, etc.?
- (5) Data concerning the Biblical and theological traditions of the church.

In order to establish adequate objectives for continuing education, a great deal of thinking must then be done concerning the relation between these five kinds of data.

For example, it would be unsatisfactory to set up one's objectives merely by an examination of the felt needs of the pastors. At the same time, it would be foolish to ignore them.

Or again, while at first blush it might seem that the Biblical and theological data should be sufficient in themselves to provide adequate objectives, it should soon be apparent that the pastors, the laity, and the denominational authorities may all feel their needs and expectations to be in harmony with these, yet actually divergent from one another. Hence, the necessity to discover, analyze, and relate these data.

In all this, it will be necessary to bear in mind the distinction between immediate and long-range objectives, and use research data accordingly.

We would plead for the research data already in existence to be gathered together, and made more widely available, and that continued efforts be made to provide the proper interpretation. As a beginning, we would list here a few of the sources of data we would recommend:

Bridston and Culver: Pre-Seminary Education

Lee and Putz (Ed.): Seminary Education in a Time of Change
(Esp. Ch. 17, "Protestant Seminary Education in America," by F. H. Littell)

Joseph H. Fichter: Religion as an Occupation

Berelson & Steiner: Human Behavior, an Inventory of Scientific Findings

Gerhard Lenski: The Religious Factor (Anchor Books)

"The Professions," Daedalus: Fall, 1963 ("The Clergy in the United States," by James Gustafson)

II

The second area which lends itself to research is the area of procedures and program. The questions which the group raised, from which various research designs could be built, are:

- (1) What bearing or influence does the setting have in which particular continuing education events take place? For example, does it make a difference to conduct one's program in the retreat center or in the marketplace; under the seminary roof or in an independent setting, etc.?
- (2) What bearing or influence does the particular age or stage of a man in his ministry have upon the educational results? Is there an upward limit beyond which one should not go in providing a structured program? Are there "crisis" points in pastoral life that can be identified and anticipated?
- (3) What are the relative advantages of various compositions of the group? For example, the ecumenical vs. the denominational group; the all male vs. the male-female group; the all clergy vs. the clergy-lay group; etc. (Other reports have called for certain answers to these questions. We are suggesting that research is necessary to establish the facts.)
- (4) What can be learned from investigation of the continuing education programs of other professionals; law, medicine, education, social work, etc.?
- (5) What can be learned from researching the various educational procedures that are being used in continuing education? For example: the case study approach; one-to-one supervision; the discussion group; didactic session; field trip; programmed learning; etc.
- (6) What are the relative advantages of the various processes of initiating contact and selecting conferees?

The research designs in the area of procedure and program may helpfully close the gap between the objectives and standards of the conference planners and more effective results in the life and work of the conferee. Moreover, such designs can be refined in the crucible of the programs themselves, and serve to maintain a creative interchange between teacher and learner.

Since the case-study method requires a very high degree of sophistication and technical skill in the preparation of the case studies, we would strongly

recommend that a file of half a dozen well done case studies be prepared or collected, and made available to those who would like to use them.

Reaching for objectives in any form of human endeavor may seem to be, but seldom is, a random aiming at multiple targets. More often, it is an effort that is guided by an at least partially formed or explicit "model" or prototype of the envisioned ideal system of relations desired. In our present context, this means that most church leaders operate with some mental image of a basic pattern of deployment of pastors and people in the context of a community-society situation. (Current agreement on such a system of relationships is by no means complete.) Given the particular model of deployment and the Christian "style of life" implicit therein, evaluation can be made of the adequacy or inadequacy of existing structures and efforts of pastors and people in reaching for their objectives. Barriers, misunderstandings, and distortions in turn can be pointed out, and programs of continuing education for clergy and people can be devised for reconciling aims with actualities. In the churches, the basic "model" for orienting the people of God and their leaders must emerge from a theological process but must be tested in the market places of human endeavor. Given a basic perceptual model of the Church's task, there undoubtedly will be innumerable variations dependent upon the particular personnel, audiences, community and institutional locales, informing traditions, opportunities, etc. available.

III

The third area in which research can contribute to necessary evaluation is found in the results of the program in the life of the participant. It is important to know what changes may have occurred in the individual as a person, as one who has certain tasks, and as a person in both particularized and general relationships. This evaluation of a program can be done by checking in three major areas. The instruments prepared will be determined by the purpose of the effort and the groups being researched.

- A. The primary focus of a specific program in continuing education is the conferee.
 1. How do the actual results of the program relate to the expectations the conferee brought to the conference or study? This may point to studies at both the beginning and the conclusion of the program.
 2. In certain instances the evaluative instrument may search out a possible increase in factual knowledge, or the development of skills.

3. An effort should be made to determine what growth, if any, there was toward emotional maturity. Is the conferee aware of experiential growth? Has there been a therapeutic value in the program? Has the individual been helped to clarify his own self-image, his role and the actual possibilities of his impact on the church, his denomination and society?
 4. Does the conferee sense a stimulation to further growth experiences?
 5. What, to the conferee, was the most helpful, significant element in the program?
- B. Depending on the primary purposes of the program in question, research concerning the results of the program might be done among the members of his congregation (or those among whom the man ministers in the case of those engaged in special ministries), *denominational leaders, and his peers.*
1. Questions need to be asked to reveal if these people are aware of any experiential growth or maturing in the conferee because of his participation in the program.
 2. Has there been manifest any clarification of the minister's self-image and role concept?
 3. Does the conferee give evidence of having profited from the program--through his preaching, his work as a Christian educator, his work as administrator, his relationships, his community involvement, his counseling?
- C. There is also a need for the leadership of any program in continuing education to evaluate their anticipations, reactions, procedures and results. This may be done by instruments which will help to reveal:
1. Their expectations and the actual results, both by emotional content and any possible objective measurements.
 2. The observable development and growth in the conferees in knowledge, skills and relationships.
 3. The educator's role in the process as expert, as sharer in the experience, as catalyst, as observer.

4. The most effective and the least effective elements in the program.
5. The indicated follow-up with individuals, the group as a whole or with sub-groups both as to type and content of the follow-up.

Recorded by Fred Maier

REPORT OF WORKING GROUP ON LEARNING THEORY AND METHOD

I. Introduction

It is axiomatic in learning theory and method that the choice of method must be correlated with the nature of the subject and the objectives to be attained. That is, lecture and discussion may be the method best suited to one subject and set of educational objectives, group discussion to another, and clinical experience to yet another. This principle of selection of method by subject and objectives applies equally whether we are concerned primarily with the learning and growth of the participants (what we usually understand by education) or whether the subject itself is foremost (i. e., research).

Our group, discussing learning theory and method, found itself hung up on this very principle from the beginning. We quickly realized that the method available to us--group discussion--was far from being the method best suited to fulfill the objective set out for us: that is, to say something about learning theory and method that would be a worthwhile contribution to this consultation itself and to its wider audience. Rather, the methods most suitable for the investigation of learning theory and method would seem to be controlled experimentation, testing and evaluation, and other similar techniques of educational research. We were confident that such investigations have been and are being carried out by competent specialists, and that some of the results are available in the literature on the subject. But there was no one in our group who was able to supply this kind of information for our discussion, nor was the relevant literature immediately available.

Accordingly, we made a number of false starts. An initial attack on the questions addressed to our group proved fruitless; in our case, the questions becoming something of an obstacle, rather than a help. An attempt to discover the kinds of experiences in which we ourselves had or had not learned effectively also proved fairly fruitless. An attempt to evaluate particular methods as related to certain goals got little beyond the consensus that lecture without discussion opportunity is inferior to lecture with discussion opportunity, for the conveying of content. Unfortunately, the able resource paper by Russell Kleis on "Theory and Method in Continuing Education" received scant attention, despite the paucity of our own resources.

II. Assumptions

Nevertheless, the group did find several consenses not unrelated to learning theory and method, particularly in regard to the contexts in which

continuing education for the ministry should take place. In process of reaching these conclusions, certain goals and objectives of continuing education for ministers had to be assumed, and considerable time was devoted to these. Some of them are:

1. Role clarification, both for the laity and for the ordained clergy. This was felt by several to be particularly important.
2. Attainment of wholeness as a person. Also very important.
3. Professional competence. Related to role clarification: how much is role confusion and irrelevance attributable to lack of professional competence?
4. Development of capacities for flexible reaction to new situations.
5. Skill in problem-solving and dealing with conflict situations. The comment was made that most parish ministers are very good at building groups in which they can move safely. This leaves the minister ill-prepared to handle conflicts in a creative way.
6. Correlation of principles and experience. The minister must himself be able to correlate, must be able to teach the laity how to do it.

It was recognized that these do not exhaust the potential objectives of continuing education for ministers, but these were particularly important for our group.

III. The Contexts of Continuing Education for the Ministry

1. Learning community. The principle that a feeling of community among participants in continuing education programs is an important ingredient in the learning experience found considerable support in our group. It was considered essential where the objectives of the program include role clarification, personal wholeness and growth, learning to deal with conflict situations, etc., but also of importance where more "cerebral" objectives are uppermost. We believe that formation of community does not need to be structured into the program. It can often develop in the process of pursuing other objectives. But opportunity for its development should enter into planning considerations, and the length of the program and size of the group should be conducive to its development. The truism cited by Prof. Griffith, "The minister is a person, not just a learner," perhaps summarizes this concern.

At the same time, it was also felt that this element of the learning situation can be overemphasized, and the personal needs of the minister may tend to loom too large in continuing education programs. The experience of one of the seminaries represented in the group, in which a New Testament study seminar evolved into a "belonging" group discussing personal problems of the participants, pointed up this problem and raised the question whether continuing education programs could be planned which are not directly concerned with personal problems ("Can we study Greek without concerning ourselves with the sex life of the students?"). If so, how rigidly should prior objectives be adhered to in the face of pressure to deal with other concerns? How are we to balance the opposing demands of flexibility and discipline?

It was also noted that continuing education programs in the medical, legal, and business professions take little account of personal needs, and the question was raised: when we are so preoccupied with personal problems, is it a confession of disbelief in the power of God?

The group felt that one essential dimension of community in continuing education programs for the ministry must be worship. Not only is worship a necessary part of the community's self-expression, but insofar as it is allowed to express the experience shared by the group and to grow out of that common experience (as over against falling back on traditional forms), it becomes an experience of self-understanding before God, and thus an important learning experience.

2. Experience. Our group showed itself as dominantly "goal-oriented" in stressing the importance of learning taking place in conscious correlation with needs and goals arising out of life experiences of the participants, with strong attention to practical applications and implementation of what is learned. Learning is best when it is contextual, rather propositional; little learning takes place in the absence of conscious need.

However, there was also some recognition that felt needs cannot be the only criterion for planning continuing education, that real needs do exist of which the individual minister may not be conscious but of which he must be made conscious.

It was, in addition, pointed out that substantial learning can sometimes occur indirectly, apart from consciousness of need, and apart from direct motivation. The fulfillment of goals of

personal growth and wholeness often comes in the process of pursuing wholly different objectives. Moreover, the experience of some indicates that the frustrations of leadership training for lay people, for example, may be resolved by substituting in its stead participation training, for work in the world, in conflict situations. The latter may attract eager volunteers, who when trained in this way prove also to have developed considerable leadership skills for work within the church's walls.

3. Ecumenical context. The context of continuing education for the ministry should be in large degree ecumenical. This term was used in our group to signify not only participation across denominational lines, but also bridging the polarities of clergy-laity, men-women, church-world, etc. Some of the group believed that denominational efforts are always "less healthy" than interdenominational, that "separate but equal" is no more valid in continuing education for the ministry than in public education. Most, however, recognized an important place for denominational programs, rising from denominational responsibility for the denomination's ministers, and from the necessity of understanding one's own denominational heritage in order to understand others'. Nevertheless, it was our consensus that interdenominational participation was valuable in most kinds of continuing education programs for the ministry, particularly insofar as their ultimate focus is beyond the minister, in the laity, and in lay concerns which have little denominational significance.

Similarly, participation by laity was believed to be an important ingredient of many types of continuing education for ministers. Particularly would this be the case when the program is concerned with role clarification, the minister's identity, the relevance of the Church and the ministry, etc. But it is also an important ingredient when other concerns dominate, given feasibility with regard to levels of development in the area concerned. Lay participation is understood here to include participation in the planning of the program.

But again, qualifications must be made. For just as denominations need attention to their own heritage as well as sharing with other denominations, ministers and lay people may at times need to withdraw to themselves, even when considering problems of interrelation such as role clarification. It may at times be necessary to follow a certain rhythm of coming together and withdrawal in order to achieve the best results.

IV. Other Questions

1. What is education? Can any grouping for growth be called an educational program? Is it meaningful to maintain that "nothing never happens," and thus regard every moment as educative?
2. To what extent can a principle of "creative dissatisfaction" serve as a key to understanding the dynamics of education (particularly of educational motivation)? Is this the same as the "organized anxiety" of which Thomas Klink speaks in his resource paper on motivation? This approach regards learning as basically problem-solving, and regards "creative dissatisfaction" as an "inner context" of the learning situation, involving a readiness to encounter problems creatively, an openness to the challenge of change. But to what extent does the use of a category such as this involve a danger of immobilizing, rather than creative, anxiety, if solutions to problems may not be readily found, or if the learner does not have the ability to break down large problems and ultimate goals into small problems and partial objectives? To what extent would a principle of "creative dissatisfaction" need to be balanced by a counter-emphasis on "gratification" resulting from success in problem-solving?
3. Does classification of learners according to role as student or as professional offer a better key to learning theory and method than classification as youth or adult? It was noted that the importance of learning activity may be related to roles: the student derives importance for learning from grades, degrees, and the approval of his teachers and peers, while the professional (in our case, the minister) refers to needs of his work, practical applications, and the approval of his congregation and colleagues.
4. Will educational theory and method differ depending on whether the learning group is selective, on the one hand, or whether complete coverage of a denomination's ministers or other group is envisioned, on the other hand?

V. Conclusion

Perhaps the most important conclusion to come out of our group's discussions is that continuing education for the ministry has developed largely innocent of any theoretical undergirding. It would be very interesting to learn

to what extent participants in this conference are familiar with even the most basic elements of adult education theory and research. There are grounds for suspicion that the extent would be small indeed.

Adult education, as we have been told, is a relatively young field, with no great mass of agreed-on conclusions. But there are important elements in that field, available and useful to practitioners of continuing education for the ministry. It is to be hoped that the rapidly growing house of continuing education for the ministry will not prove to have been built on theoretical sand.

Recorded by John M. Salmon

REPORT OF WORKING GROUP ON LEARNING THEORY AND METHOD

Introduction

As this group tackled its assignment, the members were quickly impressed with the difficulty of dealing seriously with the issues of learning theory and method in continuing education without a background of common agreement as to such basic matters as objectives, curriculum, and motivation. Aware that these subjects had been assigned to other working groups, we nevertheless found it necessary to engage in discussion of such matters before attempting conclusions in the more specialized areas of our assignment.

Russell Kleis contributed a helpful way of viewing the relation of the whole task of continuing education to its specific parts. He presented a chart which made clear that the point of beginning is with an understanding of the over-all objective of continuing education: a concept of the nature of the Gospel and the world and of the meanings these have for the church and its ministry. Only when this gross objective has been agreed upon is the way clear to proceed with consideration of what might be termed "operational objectives" (aimed at developing skills and competencies required of those who would provide such a ministry for such a world). Similarly, the identification of appropriate learning experiences (including selection of curriculum, learning theory, and method) should derive from previously established agreements regarding operational objectives. Finally, the determination of appropriate resources and of a program of review and evaluation should follow the identification of such learning experiences.

It was decided by the work group that this plan of development should be presented to the consultation as representing an approach to our over-all task that appeals strongly to the group members, and Russell Kleis was requested to present the plan to the plenary session.

Procedure Followed by the Group

In the course of the above discussion, the group studied the background paper written by Russell Kleis, together with the list of questions which had been previously prepared for discussion. Topics which were given major consideration were:

- (a) The relation of seminary education to continuing education;
- (b) The role of "counselor" as an important element of continuing education strategy;

- (c) The articulation of understandings and convictions about educational theory in general and of the relation of this to continuing education;
- (d) The identification of particular assumptions or presuppositions that the group regards as important to effective continuing education. (In this connection, the group also set forth several "false assumptions" deemed to be detrimental to the best interests of our common cause in continuing education.)

It was decided to prepare the report of the group with reference to these assumptions, incorporating the conclusions reached in the above subject areas in the list of assumptions.

Assumptions Regarding Educational Theory

The group suggests that the following are important assumptions regarding educational theory in general that ought to be regarded as significant for continuing education as well:

1. That education is a life-long process which proceeds:
 - (a) with or without deliberate intent or desire for it;
 - (b) out of encounter of the individual with ideas, practices, and phenomena of daily life;
 - (c) which come with ever-increasing speed and intensity in such a world as ours;
 - (d) and which lead (often without any intended design) toward the formation of beliefs and practices not rationally accepted.
2. That formal or planned education (as opposed to that which happens regardless) insofar as possible must take into account the life situation including the full scope of the informal educating experiences, of the learner.
3. That learning is essential to life; i. e., it is a vital function necessary to the selection and achievement of one's purposes and objectives.
4. That learning is most likely to take place in teaching-learning situations which take into account the "whole man."

5. That objectives in education flow from:
 - (a) the nature and needs of the learner;
 - (b) the nature and requirements of the enterprise (the church) that he serves;
 - (c) and from the nature of the specific educational task undertaken.
6. That learning proceeds best when attention is given to continuity, sequence, and integrity.
7. That education is always dealing with a dynamic set of objectives; that is, motives and goals tend to be continuously transformed in the educative process.
8. That education usually involves anxiety and resistance, and the learner needs both confrontation and support; tension and acceptance.
9. That the choice and sequence of learning experiences (especially in continuing education) should derive from the learner and his life situation.
10. That adult education (which includes continuing education) especially involves identification and correction of negative learnings as well as the infusion of positive learnings.

Related 'False Assumptions'

1. That education per se will solve the learner's problems;
2. That education is always morally advantageous;
3. That the pursuit of an advanced degree assures a higher achievement educationally.

Continuing Education in Particular

With particular respect to continuing education of ministers, the group suggests the following:

1. That continuing education of ministers takes on its unique characteristics by virtue of its direct relation to:

- (a) the nature and evolving needs of the minister himself,
 - as an individual,
 - as a participant and leader in social groups,
 - as an ordained minister of the church;
 - (b) the nature of the church and the bearing of this upon:
 - the changing forms of parish life and of parish ministry;
 - (c) the dynamics of the world which the church serves and within which it exists, including:
 - its ever-changing nature;
 - the moral, ethical, and theological questions it poses;
 - and the multiplicity of resources of a sustaining and supportive character which it provides.
2. That it follows from the above that continuing education of ministers properly should include in its scope a variety of educational opportunities such as:
- (a) advanced study of biblical, historical and doctrinal theology;
 - (b) study of the sociology of the urban community;
 - (c) clinical experience or training in counseling;
 - (d) human relations and sensitivity training; and that such educational experiences are logically and rightfully to be sought from seminaries, universities, denominational agencies, community educational services, and voluntary associations.

(The group expressed the opinion that it was neither necessary nor desirable that all continuing education experiences be exclusively for ministers, but that laymen should be included in such events wherever practicable. Opinion also was expressed that ministers should share learning experiences frequently with other professional persons (physicians, business men, industrialists, etc.)

(This group is convinced that it is impossible to devise a curriculum at the seminary level that would diminish or remove the need for continuing education; or that it is possible to devise such an excellent program of continuing education that the role of the seminary would be diminished.)

3. Our understanding of learning theory as it relates to continuing education is that learning is an individual matter and educational programs must account for individual differences. There must be freedom to elect and/or select in the light of the readiness, point of development, or current situation of the individual minister.

- (a) Convinced as we are that learning (to be effective) must be continuing, sequential, and integrated, the ordering of educational experiences assumes for us major importance.
- (b) It is our conviction that educational programming in continuing education cannot be done en masse, but that each individual must be involved in and assume responsibility for the selection and ordering of his continuing education.
- (c) We see this as calling for the development of a counselor role as an integral part of the continuing education strategy of the church.

The counselor, in our view, is not an academic advisor or teacher exclusively, nor yet a therapist or analyst, but one who is informed enough to recognize and respond to individual needs of ministers, and who knows where and how such needs can be met. He is someone who (quoting from the recorder's minutes of our discussion):

". . . works at the grass roots level--seeking, gaining confidence, advising when and where he finds opportunity, and operating across denominational lines. Probably he will deal directly with not more than sixty to one hundred men. He must not be responsible for denominational program promotion, administration, etc., nor be in any way related to the ecclesiastical authority and discipline channels. He must be clearly understood as being there for the pastor and not for the institution. Perhaps he should not even be housed in a seminary or in any other institution of the church. He should be allowed to maintain a highly professional relationship to those he serves. He might be known as the Continuing Education Consultant. His job description might include:

- "1. To establish a close relationship with his 'parish' of pastors, including the families of the same, with the end in view of becoming more able to minister to them as persons.
- "2. To maintain a vital relation to the world of educating agencies (universities, colleges, seminaries, major libraries, etc.) in order to be a study-opportunity guidance source to ministers.
- "3. To consult and collaborate with agencies and institutions which design educational programs for clergy.
- "4. To relate to other professional disciplines in order to facilitate communication between clergy and such other disciplines.
- "5. To relate to existing church structures only insofar as these enable him to remain the protector of the pastor and to help the pastor to relate more effectively to such structures."

The Question of Method

While concern for method in continuing education was implicit in much of our discussions, we spent very little time directly dealing with questions of method alone.

At the outset, we had observed that more work and experimentation has been carried out in the category of methodology than in the area of learning theory in continuing education.

It was our conclusion as a group that whereas a wide variety of educational experiences appears to be appropriate to continuing education, so also, a wide variety of methods would appear to be appropriate, each to its particular educational task in given times and places.

Method, therefore, should be derived from the objectives to be sought in the particular educational tasks. The group wanted this point to be emphasized, as stated in the introductory portion of this report.

At the same time, the group realized (as a result of its discussion about the importance of the counselor role in continuing education) that it was

accepting a concept of education that centers not exclusively on the imparting or gaining of knowledge, but equally on a concern for how such knowledge is to be used, how behavior is affected thereby, and how the person may be enabled to develop "wholistically" in his cultural milieu and in his interpersonal relations.

What this adds up to, therefore, is an acceptance of those teaching-learning designs that seek to maintain a healthy tension between concern for "content" and concern for the "person" in the learning situation. In continuing education, we dare not ignore either of these emphases.

Recorded by Thomas Wood and Douglas Clyd.

REPORT OF THE WORKING GROUPS ON LONG-RANGE STRATEGY

The problems before the two groups charged with study of long-range strategy rose out of the nature of our predicament in continuing education for the clergy, and out of our consultation at Andover Newton last year when we began to explore this field in depth. What was found at Andover Newton last year has been confirmed among us.

Background

We have in the work of continuing education for the ministry a movement which is chaotic, diverse, popular, very large, pregnant with hope and promise.

In it are certain important issues: How to describe the needs? Where to place responsibility? What resources are to be found and where? How to organize the goals and objectives with reference to the resources? How to get more resources?

Action is called for because seminaries have not met the need. Nor have the denominations. And society is changing in its structure, its culture, its values, and its resources.

Continuing education for the clergy is not alone the church's field. There is real concern on the part of the world for the health of the clergy and of the church because of our inter-relatedness with education, medicine, government, and other social institutions. It is not the denomination's field alone because continuing education for the clergy is ecumenical and universal and related to areas of general adult education and to many of the specialties of society which are also concerned with the whole man.

There are needs for structures and for agencies of action to forward the process of continuing education for the parish clergy. From these considerations rises the assignment to discuss and find recommendations for long-range strategy in the field.

Findings

1. There is a process called adult education and the continuing education of ministers should be seen as a part of this process, recognizing that the same kinds of motivation, learning theory, and procedures are applicable to clergymen as to adults in general.

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2. Continuing education should not take place in a vacuum, but it is important to bring the clergy into closer contact with both the laos, the people of God, and with the non-Christian world.

3. The seminary is not the chief agency for the continuing education of ministers, but one of many agencies and institutions that have important contributions to make to this education.

4. Continuing education for the parish clergy is for all practicing clergy, whether or not they have the B. D. degree, no matter how limited their training, on the grounds that they are members of a common profession, possess a common calling, and have been accredited through ordination for a common task.

5. The programs of continuing education, as well as their coordination, need to be informed and guided by consultants from related professional and other fields for objective evaluation, findings related to methodology, curriculum, inter-personal relationships, inter-disciplinary relationships, common goals, and procedures.

6. Consultations are needed in many parts of the nation for the purpose of discovering area or regional needs and opportunities, utilizing resources and giving breadth and balance to projected programs and structures.

It is suggested that a number of area consultations be held, including some in representative areas such as metropolitan, out-state, inter-state, southern and northwestern locales. These should involve representatives from the locales, from colleges, seminaries, universities, denominations, state and local councils of churches, pastors, professional societies, and other appropriate outside agencies.

7. The following kinds of recommendations are needed to implement the findings of this conference:

- a. A resolution to the General Board of the NCCC related to coordination of continuing education of parish clergy.
- b. A recommendation to the denominations regarding denominational coordination of continuing education.

- c. A recommendation regarding the organization of a national group of professional educators in the field of continuing education for the parish clergy.
- d. A recommendation concerning the organization of an Academy of Parish Clergy.
- e. A recommendation regarding the establishment of experimental and teaching centers for continuing education.

Recorded by Lillian Windham
and Robert Frerichs

REPORT OF THE WORKING GROUP ON CURRICULUM

No doubt every working group in this conference will take public pride in its humility, and try to conceal its inadequacies behind a claim to tentativeness as a mark of true scholarship. The curriculum planning group, however, would like to claim the cup for humility by reporting that not only is its work tentative, but more than this: the very existence of the working group itself may be premature. It's hard for anyone to be more tentative than non-being.

We discovered our predicament early in our life together, but the discovery might have been made by reflection alone. One cannot, at least if he has learned anything at all from the painful experiences of the classroom jungle, teach anyone anything that he doesn't want to learn, or that he needs to learn and knows that he needs to learn. What, then, do the clergy need to learn, or want to learn, or think they need to learn? We were not sure, and with the admission of that uncertainty, the elegant wall to wall rug in Room 1 B of the Center for Continuing Education was pulled out from under us.

It was noted that we are not entirely without clues as to the needs and desires of clergy for their continuing education. Studies have been made, published, filed, and largely forgotten, but they are there, and will help. Furthermore, a cloud of educated witnesses has articulated for us our somewhat stunned awareness of the turmoils and revolutions of our times, and it is easy to come to the conclusion that clergymen in such a world as this ought to have continuing education whether they know it or not. The fragmented minister, solemnly leading an assembly of captives in the suburb of a secular city has an honest-to-God problem on his hands and is a ripe and numerous market for more education than he brought to his predicament. The example set by other professions also suggests that the clergyman ought to be learning as he works, if only to present the image of being a man whose job is as important and exciting and progressive as engineering or medicine. It can, in short, be assumed that the desire for continuing education of ministers is there to be exploited, and that for many of the clergy their situation is desperate enough to make them actually try to learn something.

But what? At present, we accepted the fact that before any ideal curriculum can be constructed we must know far more than we do about the nature of the ordained ministry today and its needs. Not, of course, that there do not exist today many continuing education programs that are something less than ideal. Some of these are extrapolations from seminary procedures, but if seminaries are as bad as some people say, that way madness lies. Some are programs focused on special ministerial functions, or designed

to do a limited thing that has a reasonable chance of being needed. We heard reports on some of these projects and are grateful for what they do, but they serve to open up as many needs as they satisfy, and none of them would claim to be God's answer to the total problem. If there is a total problem, and if as some think only a massive attack on it will be adequate, certainly our present efforts must be categorized as feeding us data rather than patterns for the ideal curriculum. We know, from present institutions and projects, that men will take courses to be up-dated in academic subjects, that they will attend short sessions for practice in preaching or pastoral functioning, and a certain number will confess, wistfully, that they would rather like to leave the pastoral ministry, study for a higher degree, and (heaven help them) go into teaching, perhaps as a modern equivalent to a monastery. But beneath all our present efforts at continuing education, and (in the best of them) erupting from time to time to the surface of their disciplines, runs that subterranean river of need that threatens to sweep us all away: that profound dark current of metaphysical and theological change that has now for some four centuries been testing the foundations of Christianity, whether they be built upon sand or upon rock. Let any surface functioning of ministry be examined with honesty, and sooner or later the sound of that river is heard beneath, and once heard, all surface tinkering is like repapering the walls of the living room of a house about to be flooded.

Yet it must be said at once that not everyone would agree with the proclamation that the foundations are being shaken. This disagreement may be the defensiveness of the timid, but not always. It is for some the assurance that for a Church that lives with the Eternal, living through things temporal is possibly a shaky experience but never fatal, and we can dramatize it too much with disintegrating effects. No house can stand if people keep digging up the foundations to see if they're sound. Out of this disagreement about our predicament comes a major parting of the ways in the planning of continuing education: between those who would stress the need to renew and reaffirm the minister's grasp of the faith once delivered to the saints, and those who consider this effort useless if, indeed, the world has changed so much that what is needed is not so much the old faith made stronger as in fact a new faith for these times. Our discussion only touched on this great theme, but it is pretty clear that one's diagnosis at this level would have a crucial and determining effect on curriculum planning.

Nevertheless, before such weighty matters get official decision at headquarters somewhere, some preliminary forces at work can be recognized, and one of them is that continuing education for clergy will take a giant step from seminary practice: it will recognize the need of learning from the world. This may mean simply getting lay people in to work on problems with their minister--discussing his sermon with him, reading Scripture with him, discussing problems together while he sits and says, often advisedly, very little. But it

may mean much more than this. It may mean that only from the secular man can come in God's providence the life, the substance, the hope, the courage, the methods for rethinking the faith, and that the clergy may have to discover the invigorating paradox that the Faith once delivered to the church is best delivered today to the world by listening.

If this is heresy, let us make the most of it and see where it leads us. For even if our curriculum planning is tentative, many of us are not tentative about one thing, at least, and that is that many a clergyman lives in a chronic crisis of faith, that he endures it with admirable patience and fortitude, that it is largely rooted not in his own inadequacies but in the troubles of the times, and that this crisis is not something from which he can save himself, and finally, that his salvation will be found in the crisis itself, where Christians have always found it ever since a Friday afternoon some years ago.

As these considerations became to some degree evident to us, it seemed useful to address ourselves to an experiment. Let us, we decided, set up as an agreed upon need, without further debate, a proposition put to us in the resource paper written by Dr. Henry Adams: "Pastors are deeply concerned about the nature of the Christian ministry and the appropriate structures by which the church may fulfill its mission in the world." And then he puts the question: "What does it mean to be a Christian in this kind of world . . . ?" Our task, then is this: Prepare a (tentative, of course) curriculum to develop ministers who will continue to grow in their understanding of their roles and functions in church and world--especially in helping the church to minister to this kind of world. And the emphasis falls on the last words. Assume, with whatever degree of optimism you wish, that the minister knows the Faith, or a faith, or some formal expression of the faith--Biblical, confessional or whatever. Assume that Jesus Christ is the same yesterday, today and forever. But people come and go in the high rise, the young people's group is trying LSD, and automation has just made half the parish unemployed. On many matters, the minister's seminary notes are strangely silent. How can he be helped?

Since at this point the problem seemed hideously large, an arbitrary ordering of it gave us three sections: (1) speaking to the attitude of the minister, (2) working out the cognitive elements of the curriculum, and (3) finding the skills needed by him--with deciding on administrative ways of doing this sort of continuing education as a possible fourth. For each of these we set up a "What" and a "How" category (and limitations of time mercifully relieved us from getting to all the "How's").

As to the need for being concerned with the attitude of the clergyman toward the projected educational project, it need hardly be said that this we considered to be an absolutely essential preparation. Various forces may be considered to be at work on the clergyman which could give him false expectations,

or send him off in the wrong direction. We listed as desirable attitudes (and they remain here in the order of our discovery of them): (1) Openness to the world, a willingness to learn from and of the world. Just what is this openness? Not easy to say! Not, of course, "worldliness," but a willingness to listen to and to be informed by the world--in ways to be detailed later. Match this with (2) an appreciation of the relevance of the Gospel for the world--also not easily defined. These two constitute attitudes toward world and toward Gospel that represent a lively expectation that they may be looked at afresh to see how one illuminates the other, whereas the attitude to be avoided is that of finding them in hostile confrontation. Add now (3) a quality in the person of the minister: strength in the sureness of his call, but combined with a certain flexibility of functioning. To be a flexible man presupposes strength, but in encountering the world one is tempted to say that flexibility is everything. Two other qualities we listed under attitude: (4) a positive, hopeful attitude toward the demand that knowledge and skills will have to be learned, and (5) an attitude of sensitivity to others and their need, however "outside" and secular they may seem to be.

Having produced now, by methods not to be specified here, this paragon of a student, what must he learn? And at once the world crowds in, again. (1) A growing, sensitive, penetrating knowledge of the contemporary world and of its ways of knowing, thinking and doing, including its knowledge of how people can be changed, and not just its ability to do things with things. It seemed wise, as we meditated on this simple requirement, to exercise our imaginations in devising some methods for achieving these cognitive elements of the curriculum, and these we shall come to in a minute. But it was suggested, as soon as we decided to teach the clergy everything about everything, that after all he was supposed to know the faith. Therefore, as the 2nd cognitive element, we set: to rethink and relearn the Gospel. To let, that is, the world's need shape and inform his understanding of Bible and theology and the life of the community so that, happily, words hitherto accepted with obedience might become filled with the meaning that life can give them. And (3) a knowledge, especially (for we are concerned with meaning and significances) of men's response to their world, to their jobs and families; their philosophy, their reactions at the deepest level to their world. To this response our interpretations of life must be addressed, so that with our people we can enter into a dialogue of interpretation of what the world means in the light of the Gospel.

Well, now, but how? What methods could we think of for creating a fruitful marriage of sacred and secular minds?

First, most obvious, and perhaps hardest: to go out into the world, to hear its questions, to discover its value systems, to find out what it knows and cares about.

To do this: field trips, exploratory encounters with people in their place of work, borrowing from the accumulation of experience in such ventures, and supplementing this with the study of case histories and annotated guides of all kinds. The essence of the method is to let the world provide the time and place wherever possible and to hear its authentic voice not tempered for the clerical ear. Further, welcome and encourage encounters with those who know, in the world, the world's disciplines. In every way, letting ingenuity and local conditions determine the details, to receive the full impact of the world, to share to the full the experience of man in our time.

Then: moving toward interpretation and the discovery of the meaning of the Gospel for such a world: to enlist the help of contemporary theologians, men who have taken seriously the relevance revolution. To engage in Bible study, with the ministry to this world constantly in mind. To do, possibly, many old and familiar things, but under the pressure of this benevolent obsession with the secular that gives a special tone and quality.

These generalities (for general they are although listed as methods) are illuminated somewhat by our listing of the skills the clergyman would, we hope, learn to use. To communicate--which may be the family name for all the others. Reflection was mentioned, and meditation, and finally, the imagination: subtle notions, these, but they refer to habits of mind that can be learned. We added more practical skills: how to train clergy to teach lay people, to preach, to counsel. One would have to add, in each case: What is there about life today that gives to each function its special quality in ministering to this kind of world? But other skills, less commonly taught the clergy, are needed: to work with and through the power structure of the community, for example. To minister to people in conflict.

Having come this far, we observed that we had been constructing a model for curriculum rather than the curriculum itself. The model may be a poor one, attempted as it was in advance of really knowing the need it was designed to meet, so perhaps we have presented only a model of model-making. In this convenient but crude bifurcation of sacred and secular, it presupposes much of the sacred, committing itself to the principle that in our day, the perennial, age-old demand to rethink the faith is laid on us with special heaviness, as a work made all the more incomplete in our time by the astonishing speed and depth of the changes in the secular side of the equation. Implicit in our model-making, then, is a mood quite different from that which has been and may still be dominant in seminaries. We have tried in it to show how one might brood over the problem of curriculum in such a mood.

Our further activities go beyond the limits of this report. We have tried to find at least some sort of answer for each of the 19 questions

we were given on our topic. We suspect that that time was not too well spent.

And finally, today we tried another model. Let me give you at least the assignment:

To provide help for the renewal and continuation of ministry for those men (the "Thomases" of Winter Light) for whom God is dead (i. e., for whom the answers of seminary courses don't seem relevant any longer to the questions he encounters).

and we set limits:

The curriculum can include provisions for men to gather in a central location for one week of the year: the balance of time being home-based in a community with a maximum of 12 ministers within effective communication range.

Recorded by Clement W. Welsh

CONCLUDING STATEMENT

Russell J. Kleis

Associate Professor of Adult and Higher Education
Michigan State University

Ladies and gentlemen, you have asked me to summarize this consultation. There are two reasons why I cannot fully do that. The first is that I have not seen it all. The second is that what I have seen is not what you have seen even though we have looked at many of the same events. The picture each of us has gained is a picture that exists only in "the eye of the beholder."

But let me do my best, admitting that the eye of this beholder is a biased eye. So that you may know the source if not the nature of the bias, you should know that I have viewed this consultation from several perverting perspectives. Among them are:

That of administrator in a large and comprehensive college of education,

That of professor of adult and higher education,

That of practitioner in a variety of continuing education programs,

That of church member in a large interdenominational, multiple-ministry church,

That of immediate past-president of a metropolitan council of churches,

That of consultant to several denominational and ecumenical groups concerned with ministry or with continuing education.

I speak not to you but to us, to all of us, who are very greatly concerned, and not very well informed, about a task of major proportion and consequence.

First, a few comments about who I think we are. We are nearly ninety persons, almost to a person: a) involved in some form of continuing education for ministers, b) strange to each other, c) aware of, but not really informed about, programs conducted by each other, d) involved in a "second consultation" on continuing education without having been involved in the first one (on the list of eighty-two names in my possession, I find twelve which appear on the roster of last year's consultation), e) defining continuing

education each in his own unique and generally parochial terms, f) each having the responsibility for developing, on his own, a program in the profession's most difficult arena for surely one of the world's most difficult clienteles, and g) most of us with professional training and experience utterly unrelated to the organizing of any kind of educational enterprise.

If we haven't been defensive about our own programs, reluctant to confess how baffled we are, first cousin to one of the six blind men with the elephant; if we haven't found it difficult really to comprehend what our work-group-mates, or speakers, or writers, were getting at; if we haven't found it difficult to articulate the questions we want to ask or the contributions we want to make; if we haven't felt at some time that we weren't really "tuned in"--or that we weren't really "being read," then we are much more sophisticated--or much less sensitive--than I really think we are! Perhaps the quip of the day should be "If you aren't confused, you just don't understand the situation!"

We have been instructed by:

a) Dr. Griffith and Dr. Feilding as they have described for us the functions of continuing education and the roles of the pastor today,

b) Dr. Huston Smith, Reverend Eugene Carson Blake, Dwayne Orton, and Dr. Reuel Howe, as we call up from a year ago their excellent portrayals of the world as it is becoming and the ministry as it must become,

c) Representatives of other concerned professions--law, business, medicine, and the education of citizens, through Messrs. Uhl, Gormley, Trainor, Storey, Anderson, and Lonergan,

d) Most of all by each other as Connolly Gamble, Henry Adams, Marshal Scott, Theodore Wedel, Parker Rossman, Mark Rich, Serge Hummon, Ross Scherer, and others of us have testified to convictions, aims, efforts, insights, and outcomes.

In addition to being instructed, we have groped. We have sought to widen the little patch of clearing and solid ground on which we stand--to join our little clearing with that of our neighbor whose clearing sounds so exciting. We may have erred a bit in thinking that if we could only add his clearing and ours we would have a continent conquered! But then we've cleared our heads and known there's a lot of frontier for each of us and all of us, and our little clearings are really but dots in a jungle.

We have seen continuing education as blind men "see" an elephant--but we have enlightened and informed each other and all of us see more of the

beast. We are coming to know that he is a very large beast--and a powerful one--and there is much of him yet to be seen.

I think that I have observed a series of fundamental awarenesses develop in our midst these past few days:

1. Continuing education there will be. It will happen because of us or in spite of us. Our task is to order, arrange, discipline, and facilitate the process. Continuing education can be positive or it can be negative. It is rarely neutral. Hopefully, our efforts can accentuate the positive.

2. Educational experiences are like letters of the alphabet. They may be combined into nonsense syllables, in random order without integrity or meaning. They may be employed to produce dialect--jargon--uniting the few and excluding the many. They may be employed to produce language, with meaning, beauty, and both enabling and uniting power. They may become units of profanity, perverting and desecrating the truth they should purvey.

3. Programs of education take on reality and meaning only in the lives of individual persons and in specific, real-life functioning groups.

4. Programs of continuing education require resources of personnel, materials, money, administration--which are adequately available only or usually in highly structured institutions.

5. The dual task, therefore, in continuing education for the ministry is to develop a grand schema of education which will marshal resources within the framework of institutions, and which will make these resources available in appropriate form and at appropriate times for the development of individuals and functioning groups.

The economist's terms "micro" and "macro" have meaning for us. Further, the economic function of the broker, consultant, counselor have meaning in the mutually sustaining relationship between the institutional or macro program and the personal or micro program.

7. To carry the economic analogy one step further --

- a. The free market idea may surely be tenable in the production of continuing education opportunities from available resources, personnel, and experiences of a wide variety of institutions.
- b. It is in the interest of the consumer, minister or layman, to have a variety of alternative products and sources of supply, but the consumer requires advice in making his selections.

- c. The free market should encourage the development of new products.
- d. The free market should encourage the survival of good products.
- e. There is much opportunity for "market research and analysis."

8. The need for continuing education is a never-satisfied need. I must eat today though surely I did eat yesterday. My need for clothing today is not satisfied by the fact that I had clothing last year. The fact that last year's trousers are too small for my son is no fault of the maker of those trousers. Or because I move from shop work where overalls were appropriate, to office work which requires a business suit, I do not appropriately criticize the maker or the salesman of overalls. No good purpose is served when educators at one level castigate educators at an earlier level because yesterday's education does not serve today's needs.

9. A peculiar requirement of continuing education of ministers is that it must serve the whole man. Continuing education in other fields may do this because it pays, or because some paternal manager enjoys it, or because some long-range view of the market suggests it. The church must do it because the church is the church, and because the minister is a man.

I think that I perceive another series of awareness:

1. Continuing education is not exclusively the concern of the seminaries nor of the denominations, though it may surely not be neglected by either.

2. The seminary is not the chief agency in providing continuing education for ministers, but is an important one of many.

3. Continuing education for the ministry is part of a broad movement of adult education.

4. Continuing education for the ministry needs to be informed but must not be directed by what is known and done about continuing education in other fields.

5. Continuing education for the ministry is not unrelated to continuing education for the physician, the businessman, the teacher, or the political leader, though it cannot be coterminous with any of these.

6. Continuing education of the minister should take place both within the confines of the church and in the broader contexts of contemporary culture.
7. Continuing education is an essential for all of the parish ministry.
8. Careful study across the country would identify both needs and resources for continuing education.
9. There is need for local (state and regional) meetings of churchmen, seminary leaders, university personnel and others to illumine needs, resources, and program patterns, and to initiate informed and cooperative efforts.
10. The minister must assume primary initiative for the planning and pursuing of his own continuing education program. But it is clear that he needs professional consultation to take realistic account of himself, to obtain knowledge of alternatives available to him, to have objective evaluation of the efficacy of particular experiences for him, to have effective voice in influencing the course of new development and in the upgrading of old ones, to assist in arranging sequential experiences for growth, and to assess his own performance and progress.

We who program and we who participate in continuing education for the ministry need to be clear of mind about the nature of the ministry, and the nature of our ministry--the nature of continuing education, and the nature of our continuing education.

I suspect that most of us perceived this consultation as a time for looking at possibilities for continuing education of someone else. It may have been a consultation to be remembered principally for the continuing education of those of us who were here.

FUTURE DIRECTIONS

Parker Rossman

Director, Continuing Education Center
Disciples Divinity House
Yale Divinity School
New Haven, Connecticut

The question "Where do we go from here" is for many of us the question, "Do we follow this meeting with another conference, with a continuing organization?"

The church and the clergy face a crisis which may in part be met by more adequate continuing education of the ministry, provided we are summoned to research, to experimentation, to action and not merely to meetings and to talk. A crisis becomes a disaster when it is met only in conventional ways; it may become an opportunity when we seek to meet it with imagination and faith.

The crisis in theological education, as we see traditional educational methods disintegrate before our eyes and a new world of breathtaking shape lying before us beyond the year 2000, will be life-long. We cannot imagine now how theological education will change, but we know it will be life-long. Through formal schooling young people will acquire the theological tools and skills and incentive for a lifetime of self education. The idea of terminal education will be an old joke. Professional people will not "graduate," but will be attached to educational institutions all their lives. On the desk of every pastor will be a small computerized library attachment, which can in seconds bring him Xerox copies of the latest research on any subject. By Tel-star he can have quotations in seconds from a rare manuscript in a European museum, and the time now spent in hunting for material can be used thinking about it, and preparing to use it imaginatively.

Certainly a month of winter study will be required of every pastor; considered as essential as his month of summer vacation. During this study-month away from his work, he will engage in a variety of learning experiences from year to year, rooted in action--because the goal of education will be responsible action. It would be fun thus to dream at length about the life of the clergy tomorrow and what an electronic continuing education program might be, but if we are to ask whether another conference should be held, we must first look back to see where we have come.

Background

(1) Highly diverse, original, often radical, increasingly experienced continuing education centers have come into existence: for example, the College

of Preachers in Washington, the Institute of Advanced Pastoral Studies at Cranbrook, the Tower Room program at Union Theological Seminary at Richmond; the parish doctoral program at San Anselmo. We are all challenged and helped by these programs which are now more than experiments. Through such developments, continuing education of significance is already a reality for many parish clergy.

(2) Several denominations are acting constructively in the defining of philosophy and goals, and in preparing comprehensive plans for the continuing education of all parish clergy. We note, for example, the experiment of the Baptists in New England to provide counsel and varied programs to meet the need of each Baptist pastor in the area. Such constructive steps have launched the continuing education of the ministry movement in this country.

(3) This conference represents a forward step in a continuing process of constructive thinking about aims, philosophy, curriculum, methods, and standards for more adequate continuing education programs. As was true at Andover Newton last year, as we come to the close of this conference we see that we have accomplished more than we might have anticipated--as Russell Kleis has described the process. We should therefore thank our speakers, group leaders, recorders, the steering committee, those who prepared the advance papers--and especially Connolly Gamble and Ralph Peterson for hard work well done. As a result of these efforts we have turned the silence of Ingmar Bergman into a great wordiness of documents--if that is a gain. No, seriously, the presence of the Holy Spirit has been noted, in the reports, in the response to the film, in the learning process in which we have all shared.

(4) Finally (although much more could be said about whence we have come), the new continuing education of the ministry emphasis can be founded upon an increasingly adequate research: about the problems of the clergy, about learning theory, and the experiences of continuing education programs for other professionals. This should remind us to express our appreciation to the staff of this Center, to Russell Kleis and other continuing educators who have given us such a boost.

Hazards Ahead

We should not conclude these observations without noting a few hazards to be faced.

(1) Although significant progress has been made in defining continuing education for the clergy, we note that the term is increasingly being used for inadequate programs with low standards and for activities which have long been carried on under other names. We now note use of the term "continuing education" for every alumni day, for every local minister's study group,

for every short course on altar flower arrangement.

(2) We must beware of the assumption that others will do whatever needs to be done. At this conference we cannot merely dump resolutions onto the desk of Ralph Peterson, for we are not providing his department with more staff and funds to do all the things we may propose.

Nor can we depend on the format of an Academy of Parish Clergy to motivate and develop continuing education. The idea of an academy has been found an interesting one, but one which will bear fruit only insofar as clergy themselves decide to form such an academy. At no point can the academy be a substitute for the development of well-formulated ecumenical and denominational programs of continuing education.

(3) Vast resources would be needed to provide adequate continuing education for all American pastors. And those pastors who most need such programs are often the most difficult to enlist. Indeed, major continuing education centers may need in time to develop counseling and psychiatric centers to deal with emerging needs of clergy. In much of this we may risk doing too little and too late.

Next Steps

We will not allow these hazards to prevent constructive present action. Now where are we going?

(1) If resolutions are to be of any use, we must turn to the denominations to act--because the next steps are in their hands. Only the denominations can provide the finances, the program resources, the leadership for the development of an adequate national ecumenical strategy and plan. The denominations must counsel and guide the local pastor and assist him in finding the time and money for conferences and other needed programs.

(2) This conference has called for the erection of an association and other groups to work on standards, curriculum, teaching methods, research, staff training, experimentation. Perhaps these five items constitute the agenda of the next few years for all of the agencies that are concerned with continuing education: the Department of the Ministry of the NCCC; denominational ministerial offices; the association of continuing education directors; the coordinating committee, etc.

(3) I would like to propose that the association and the Department begin now to plan two conferences to be held within the next three years. It would be desirable if participants could be recruited soon, so that they could engage in long range preparatory study and writing. Indeed, I would suggest

inviting only those persons willing and able to commit themselves both to attendance and to preparation.

(a) The first of these conferences, to be held at a continuing education center such as Michigan State or Indiana University, would be a teaching seminar for staff training. Preparatory papers would examine teaching methods now being used, and the conference itself would use the methods and materials proposed for more adequate continuing education.

(b) The second conference, perhaps held at a continuing education center such as Cranbrook, would aim to examine all of the major pertinent research on the needs and problems of the ministry, with special preliminary studies on how successful specific continuing education programs now are in meeting needs. Such a conference should not be held until advance documentation and preparation can be completed. The focus of this conference should be on how continuing education practitioners can more adequately evaluate what they are doing. This means that everyone who attends should receive advance help and guidance in preparing case studies and gathering research data.

Implementation

How can last night's resolutions best be implemented?

(1) The drafting committee for the resolution to the NCCC, Herman Morse, chairman, will meet in September to complete this task, and to draw up a carefully prepared letter to the churches. This will start a process of action in the General Board of the NCCC, within denominations (as these documents are communicated to key executives), and in the expanded continuation committee which called and planned this present conference.

(2) The documents and reports of this conference will be put into shape by Henry Adams, and hopefully will be in your hands by the middle of November. Each person present should take initiative to see that these documents are put into the hands of the right people in each denomination, and should reflect upon this material, expanding and adapting it to the needs and situation of each denomination.

Perhaps as we seek to implement such plans, the most urgent need is for all of us to take to heart the fact that what we have called "experimentation" in continuing education programs has often not been worthy of the term. We have often not built in adequate methods of evaluation of failures and successes,

for research and building up case studies to share our results with others. If the medical profession had operated in this way, we might all now be dead. Fortunately, they have carefully studied failures and have written up cases to build up a body of professional experience. If continuing educators are to become responsible educators in the good sense of the term, they must now begin to build up a body of shared, tested experience. Anything worth doing deserves careful study and evaluation, with outsiders invited to observe and to help evaluate and write case studies. Changes in program should thus be founded upon careful, scholarly, scientific study. Especially should failures be studied, not hidden. The way ahead lies by the route of careful study, imaginative planning, adequate research, careful experimentation, and evaluation. Only thus can adequate goals, methods, philosophy, and curriculum be developed to engage pastors in learning-for-mission.

I.

RESOLUTION ON CONTINUING EDUCATION FOR MINISTERS

Adopted by the Consultation on Continuing
Education for Ministers at Chicago, Illinois
June 12, 1965

Among the facts of life of this generation of Christians is the emergence of the ministry as a distressed profession. It is now widely recognized by the churches that one of the most creative responses to this distress is to be found in the rapid, almost spontaneous growth of "continuing education" for the ministry, as the means whereby the profession learns how to understand and adjust to the stresses and strains of a time of rapid change. Continuing education is broadly defined as that part of the learner's planned education that has its point of beginning where formal education ceases to be his primary occupation in life.

Many agencies, engaged in a variety of programs, are now providing continuing education for ministers. To draw together these separate and often differing programs, two consultations have been held, organized by the Committee on Continuing Education of the Department of Ministry, Vocation, and Pastoral Services. The first, in 1964 at Andover Newton Theological School, was attended by some 40 persons engaged in adult education and in continuing education for ministers. This group requested a second consultation which was held in Chicago in 1965 where some 90 persons met, all of them actively involved in continuing education for ministers. They discovered the astonishing number and variety of the programs now in existence, but also an impressive unanimity in understanding the minister's need for a lifelong engagement in an educational process that contributes to his renewal as a man, as a person in society, and as an ordained minister. They also discovered a lack of understanding about method, curriculum, times and places, and the relationship of all this to seminary, parish, the denomination, and the ecumenical family of churches.

Undeniably, an impressive groundswell of concern was recognized as well as the need for a sharing of effort, research, and discovery, and appropriate action for the common good.

To implement this concern, the second consultation voted that the following resolution be presented to the General Board of the National Council of the Churches of Christ in the U. S. A.:

1. We recommend that the General Board of the National Council of Churches authorize and instruct the Division of Christian

Education through its Department of Ministry, Vocation, and Pastoral Services to expand the scope of the Department's existing Committee on Continuing Education for the Minister and that the General Board urge cooperation of other concerned units of the National Council and seek cooperation from other appropriate agencies outside the National Council, such as the American Association of Theological Schools and the World Council of Churches, in order to assist in developing a coordinated program of continuing education for ministers.

2. We further recommend that the General Board urge each member denomination to evaluate and coordinate its own program in this area within its own structure, and direct the Department to assist in appropriate ways. (See Resolution II)
3. We further recommend that the General Board instruct the Division of Christian Education through its Department of Ministry, Vocation and Pastoral Services Committee on Continuing Education for Ministers to undertake the following:
 - a) To assemble, classify, and publish information on current programs.
 - b) To experiment with the use of varied educational resources and methods in special projects for which financial support may be found.
 - c) To study the feasibility of developing a professional society for persons engaged in continuing education for ministers. (See Resolution III)
 - d) To seek means for securing the widest possible participation of parish ministers in continuing education, as through an "Academy of Pastoral Practice." (See Resolution IV)
 - e) To encourage, wherever feasible, interdenominational, interagency, and inter-faith cooperation in continuing education programs.
 - f) To explore possibilities and make recommendations to the General Board for establishing a permanent coordinating council for continuing education for ministers, either within or outside the National Council of Churches.

II.

**RESOLUTION ON DENOMINATIONAL COORDINATION OF
CONTINUING EDUCATION PROGRAMS**

**Adopted by the Consultation on Continuing Education for Ministers
Chicago, Illinois
June 12, 1965**

In most denominations, a variety of boards and agencies now conduct a wide range of programs for ministers, usually considered continuing education, and usually with little opportunity to assess as a total denomination:

- 1) The adequacy of coverage in terms of geographical areas, needs of ministers, types of ministries, and total numbers of ministers served.
- 2) The competition for participants.
- 3) The utilization of financial and leadership resources.
- 4) Educational effectiveness.

Therefore, it is recommended that each denomination initiate (or continue) studies and discussions of the diversity and extent of its on-going projects looking toward development of an overview of continuing education for ministers in the whole denomination.

To accomplish this end, three suggestions are made:

- 1) In order to clarify program aims and evolve increasing consensus, conferences will be needed:
 - a) To provide full sharing of the wide variety of design, method, and objectives found in programs currently in use.
 - b) To provide discussion of the techniques and philosophy of continuing education, searching for common aims and philosophy, utilizing outside consultation, and developing "learned papers" on a variety of related subjects.
- 2) In each denomination an appropriate task force will be needed, charged with developing and recommending:

- a) A Church-wide strategy for continuing education.
 - b) A program to fit that strategy.
 - c) An effective means of relating this program to present boards and agencies in order to use fully the personnel, finances, and program resources available.
 - d) Some form of on-going structure to carry out the Church-wide strategy, program development, and agency inter-relationships.
 - e) Research and pilot projects drawing on existing programs and personnel.
 - f) Exploration of resources outside the denomination.
- 3) In the process of developing denomination strategy and programs, it will be important for the task force to participate in ecumenical conversations on continuing education for the purposes of:
- a) Mutual sharing of information and encouragement of continuing education personnel.
 - b) Utilization, coordination, unification, or joint operation of a wide variety of programs and facilities across denominational lines where appropriate.
 - c) Development of an overall strategy for continuing education for the minister.

III.

RESOLUTION ON A PROFESSIONAL SOCIETY OF CONTINUING EDUCATORS

Adopted by the Consultation on Continuing Education for Ministers in Chicago, Illinois, June 12, 1965, and referred to the Department of Ministry, Vocation, and Pastoral Services for study.

We would recommend that a professional society for the advancement of continuing education for ministers be formed:

- 1) That membership should consist of persons from the following categories:
 - a) Denominational Continuing Education staff personnel.
 - b) Clinical Pastoral Education personnel.
 - c) Theological Seminary Continuing Education Directors.
 - d) Staff of Continuing Education Centers and institutes, including those which are church related or cooperating in the continuing education of the clergy.
- 2) The purpose of this society may include the following within an ecumenical framework:
 - a) Develop philosophy and standards for programs of continuing education.
 - b) Explore ideas and exchange experiences.
 - c) Encourage experimentation.
 - d) Adopt personnel standards for continuing education directors.
 - e) Sponsor research, including the development of criteria for evaluation.
- 3) This society would be an autonomous body, but related to an interdenominational coordinating committee on continuing education. It might also be related to other professional associations such as the Adult Education Association.

- 4) The Department of Ministry, Vocation, and Pastoral Services is asked to assemble an ad hoc committee representing a broad spectrum to do the preparatory work. It is suggested that, as a first step, they make a study of other professional societies to discover possible guidelines, and develop a tentative proposal and issue invitations to an organizational meeting.

IV.

RESOLUTION ON AN ACADEMY OF PASTORAL PRACTICE

*Adopted by the Commission on Continuing Education for Ministers
and referred to the
Department of Ministry, Vocation, and Pastoral Services for study*

We recommend that ways be explored by which a national Academy of Pastoral Practice may be established along lines followed by the American Academy of General Practice for physicians.

In brief, the pattern might include some of the following features:

- A. This Academy would be formed by a group of widely representative parish ministers in an ecumenical setting, and operate from the outset independently of the auspices of denominational or interdenominational agencies.*
- B. This Academy would be open to all full-time ordained parish ministers.*
- C. Continuation of membership in the Academy would be based on the member's satisfactory participation in approved programs of continuing education, generally at this time thought to total at least two weeks each year. Such continuing education would include presently operating programs of denominations, theological schools, land-grant colleges, and universities, as well as newly designed programs initiated or approved by the Academy.*

We recommend that steps be taken to assemble a group of about one hundred representative pastors who may consider the wisdom and ways of organizing such an Academy that would stimulate the continuing education of parish ministers.

The sponsoring group should be neutral--namely, not a part of the structure of the National Council of Churches--with the hope that the Academy would be broadly inclusive.

SUMMARY

Henry Babcock Adams

When this second conference concluded, there was little doubt in the minds of participants that they were benefiting from and contributing to a movement of enormous potential for the church.

Those who have felt the contagion of continuing education consider that they stand at least on the threshold of a breakthrough into the continuum of a minister's whole experience as a servant of God.¹

Many matters on which there had been clear disagreement at the 1964 consultation now induced little debate. On other matters there was still no consensus but the issues involved had become clear.

This summary attempts to define the points of consensus that emerged and the areas that will require continued exploration before a common mind is reached. Many of the points of consensus were not officially announced, but were clearly evident. Among these the following seemed most obvious.

I.

1. A definition of continuing education. Where there had been uncertainty about the limits of continuing education for ministers at the 1964 consultation, this second conference was of a common mind on a definition which was used repeatedly in various forms. Continuing education begins at that point where study ceases to be the chief occupation of the learner. It is the deliberately conceived program of learning carried on by the clergyman in his role as minister rather than as student. Almost any experience may be educative. But for practical use in defining a manageable field for activity "continuing education" was limited to mean those learning experiences which are deliberately undertaken by ministers for the purpose of increasing their competence.

¹Lynn Leavenworth, "Advantages and Hazards for the Seminary in Continuing Education," Theological Education, Summer, 1965, p. 236.

2. The nature of adult education. There was general acknowledgment that learning depends upon the same psychological prerequisites, whether it be the education of youth or adults. But the experiences and predispositions adults bring to their learning are significantly different from those of youth and impose different methods and curricular emphases. Adults differ greatly in their readiness for specific kinds of learning. Their felt needs, that provide motivation to participate and to continue in the educational process, are highly varied. As a result adults require programs that are highly individualized in the objectives, curricular materials, and patterns of procedure employed. Because their needs, both felt and real, differ so widely their education calls for many different agencies with access to widely different resources. And in adult education, the student inevitably must bear a high degree of responsibility for the initiative and self-propulsion required. While the basic principles of learning by youth and adults are not fundamentally different, adult education calls for different relationships between teachers and learners, different emphases, and different procedures. And the differences are not minor.

3. Denominational and ecumenical roles. There was no doubt among conferees that the continuing education enterprise requires ecumenical stimulation and leadership. For mature ministers of churches in this century an exclusively parochial education is a contradiction in terms. Yet the life of the churches is carried on primarily through denominational channels, and therefore primary responsibility for the establishment and administration of educational programs falls upon denominational agencies. Some denominations have already set up structures to provide educational opportunities, while others are only beginning to see the need and promise of continuing education for their ministers. Ecumenical leadership and assistance may stimulate denominational development, but the final responsibility for programming still rests within those denominations.

4. Coordination and administration. The religious and social pluralism which characterizes our times was freely acknowledged. And there was consensus that central, ecumenical administration of continuing education for ministers is not only impossible but undesirable. The differences among denominational emphases were seen not as an unavoidable necessity so much as potentially capable of providing a creative tension helpful to all.

Nevertheless, ignorance of what is being done by fellow denominations is no virtue and access to educational resources across denominational lines is vital. So there was agreement that, while central administration would be defeating, central coordination of educational efforts by cooperating denominations is clearly called for.

5. Counseling. In view of the independence of mature pastors and their need for self-propelled, self-disciplined growth in competence, there emerged a recognition of the importance of counseling services to assist in educational planning. Information on programs and resources must be available to ministers, if they are to have freedom for responsible self-direction. Opportunity to discover the relation between their needs and particular learning-experiences must be provided, and--even more basic--assistance in discovering the fundamental needs that underlie their felt needs.

All of this implies a cadre of counselors who will serve as catalysts in the process by which independent and mature ministers are enabled to build systematic programs of self-development focused upon their individual needs. This role of the counselor has little precedence in ecclesiastical education. But there was agreement that in view of the nature of adult education it is essential.

6. Implications for pre-ordination studies. Again and again, conferees affirmed the conviction that their experience in continuing education for ministers implied a need for changes in the pre-ordination curricula offered in the seminaries. There was no expectation that radical changes could take place in the seminaries soon, nor any clear agreement as to what these changes ought to be. But there was strong agreement with the idea expressed by H. Richard Niebuhr that

A theological education which does not lead young men and women to embark on a continuous, ever-incomplete but ever-sustaining effort to study and to understand the meaning of their work and of the situation in which they labor is neither theological nor education.¹

They were in equal agreement with the conviction of Connolly Gamble that

Rare indeed is the minister whose study program is marked by progressive advancement in an on-going curriculum with satisfying variety and creative sequence, sustained through the passing decades of his career.²

¹The Purpose of the Church and Its Ministry, Harper, 1956, p. 134.

²"Theological Schools and the Minister's Education," Theological Education, Summer, 1965, p. 199.

II.

The conference also made clear a number of issues on which there was not yet clear agreement, or which were now clearly important but to which little attention had yet been given. Among these were the following.

1. The relation of substance to performance. It was evident to conferees that education without substantive content is an untenable notion in the continuing education of ministers. It was equally evident that learning which does not relate substance to the performance of ministerial functions is irrelevant. These two are distinct but related foci of education for ministers. On this there was agreement. But how these should be integrated was not clear. It is an issue of prime importance that will demand careful thought and extended discussion.

2. Finance. Providing opportunity to develop highly individualized programs of study, available to ministers of all denominations in every part of the nation, has sobering financial implications. What sources of funds are most appropriate by which to underwrite the cost of such a massive undertaking? To what extent does the individual minister need to bear a substantial part of the cost of his self-development in order to insure the inner dynamics of his readiness and perseverance for continuing growth? If some educational programs are subsidized and charge only a nominal registration fee, and others must underwrite the cost primarily from fees, does this constitute a limitation on the freedom of the minister to choose programs solely on the basis of their contribution to his needs? Issues of finance were recognized, but they were not considered at length.

3. Motivation. Considerable attention was given to the function of motivation for ministers to enroll in continuing education programs, to motivation for them to continue in the learning process after enrollment, and the important differences these dynamics have for the educational process. There was agreement that men frequently participate in a particular educational program for reasons that do not ready them appropriately for the learning the program makes possible. And counseling men at this point may greatly facilitate the success of the educational process.

But there were many differences of opinion about the way in which internal and external rewards may wisely be used to support continuing education. Degrees, certification, recognition of achievement, ecclesiastic advancement--all are examples of external reward systems. Some conferees held that such symbols of achievement are essential in a complex organizational society and useful in motivating a minister's growth. Others held that such external rewards divert attention from the more basic internal rewards of satisfaction in growing competence and more complete fulfillment of the ministerial calling. Here lies an issue on which there was no consensus yet, and which calls for careful study and evaluation. To what extent do internal

and external rewards support or subvert the objectives of continuing education for ministers?

4. Educating the educators. Clarified understanding of the nature and requirements of adult education posed the question of the equipment of those who provide instruction and supervision in continuing education for ministers. It was agreed that most of the instructional personnel presently available for this work have inherited the methods and philosophy traditional in the education of youth. How can these persons be helped to make the changes in emphasis and methods required for the best service to adult learners? There was no consensus on this but evident recognition of the importance of the issue in developing an overall strategy for continuing education.

5. Institutionalization. At the 1964 consultation the question of accrediting programs of continuing education for ministers was raised. But there was general agreement that such institutionalization might easily foreclose creative evolution of the movement, if undertaken at this stage. This second conference did not pursue that line of discussion further. It did recognize that each denomination and its agencies already constitute institutional operation of continuing education. But there was consensus that ecumenical coordination without central ecumenical administration maintains an important creative tension and insures a measure of freedom for the evolutionary process.

To conclude, considering the limited opportunity for conferees to carry on mutual discussion largely confined to the two consultations, it is remarkable the degree of unanimity that emerged and the clarity with which unresolved issues were defined. The serious commitment of conference participants to a common cause, their evident willingness to learn from each other, their earnest pursuit of grounds for agreement, and their bold acknowledgment of the magnitude of the task--all bore testimony to a community of faith and mission that promises much for renewal in the church. Seed has been planted. Roots have been put down. And future assemblies of this kind will produce the fruit these beginnings have made possible.

OBJECTIVES CONTINUING EDUCATION FOR THE TOWN AND COUNTRY MINISTER ON THE LAND-GRANT CAMPUS

Serge F. Hummon

Secretary, Department of Church in Town and Country
United Church Board of Homeland Ministries

A. Introduction

Many schools and conferences for town and country ministers have been held on land-grant campuses since the first one in 1921 at the University of Wisconsin. They have done much good for the leadership and effectiveness of the men and women in attendance. Yet have they been effective enough? The town and country church is not as much in the forefront of rural life as it should be. Many ministers are still not community-minded. Rural churchmanship is plagued with competitive denominationalism. The church has not been as influential with the major farm organizations as it should have been. It is having a difficult time in attracting the ablest young men from the seminaries for its parish leadership. Continuing education can only be held proportionately accountable for this situation, but the call for effectiveness is loud and clear.

We discuss hereafter a number of the fundamental principles on which this type of continuing education exists. Since the practical considerations must also be faced by those involved in the discussions, we have woven these into the analysis of each principle.

B. The Principles

1. The resources of a tax-supported university are available to all the people.

This principle applies to the people of the churches as well. The university recognizes the church as one of the important social institutions. The university faces the question as to how it may best serve the churches. It usually prefers to serve ecumenical or inter-faith groups. It could provide service for a single denomination, but would then be in the position of having to serve each church which made an approach to it.

The requirement of ecumenical co-operation on the part of the churches by the university, both aids and hinders continuing education. The assistance comes through the values derived from ecumenical activity. The university's insistence brings together Southern Baptist, Catholics, Lutherans, and Methodists, for example, who in other aspects of their mission often go separate ways. The hindrance exists because the denominations lack experience

and structures through which to co-operate. In some states the difficulties are so large that there is no campus continuing education for the ministry.

2. As a seat of learning the university possesses great resources for understanding a rapidly changing culture, especially the socio-economic realities of the day.

Ministers who have concentrated on theology in their seminary study find the resources of a land-grant university an important supplement to their education. Revolutionary change makes imperative a study of this culture.

3. The university's resources are used by those denominations which foster an educated ministry.

Not all denominations stress erudite leadership. Further, not all ministers in the academic-oriented denominations feel the need for continuing education. The desire to relate learning to life is the deep motivation for continuing education.

A minister must have help, however, in getting back to the campus. Important aids are:

- 1) A denominational scholarship program for continuing education on the land-grant campus.
- 2) Denominational officials who will give their blessings to the idea.
- 3) Provision for continuing education built into the call or appointment of a minister to a parish.

4. Both the university and the church agree that the minister has a responsibility to the total community of which he and his church are a part.

The university sees the church as a social institution which has a specific value orientation. These values shape the directions of community life. Frequently, the goals of a local church need the enlightenment a university can provide. It is to the advantage of the university to train leadership in the churches to further the goals of the university.

The church sees itself under mission to relate the Gospel to the world of human affairs. The denominations may differ on how relevancy is to be achieved. Some stress individual lay involvement in the community more than the direct participation of the congregation, and vice versa.

It is important that the continuing education opportunity on the campus be structured in such a way that the pastors see the implications of the data from the perspective of their particular theological orientation. Huston Smith describes this needed process as "educating beyond the facts" so that education "transforms life while at the same time informing it."¹ The denominations must take responsibility in introducing an "implication for the faith" section of the curriculum, since this is not the responsibility of the university.

5. The continuing education experience on the campus for the minister should utilize the best methods of learning.

This goal is sometimes unachieved because the church and university have difficulty in supervising the curriculum. Often the ecumenical group representing the churches in supervision is weak because the denominations do not provide it with the resources of time and personnel. Its task is everybody's business, and, therefore, nobody's business. Steering committees do not steer. The university then has to resort to the straight lecture system, which may or may not be effective. Curriculum cannot be presented through workshops, field trips, "T" groups, church and community studies which require prior planning. And too little advance reading is required in most courses.

A way must be found to beef up the planning for schools and conferences on the land-grant campuses. A university resource person should insist that churchmen articulate the needs and expectations of ministers for whom he is asked to plan a course. Even at best the university staff person must plan against these built-in difficulties.

- 1) Ministers from a variety of denominations represent unequal educational levels.
- 2) A teaching situation in which no prerequisites are required as in academic credit education.

6. Land-grant campus continuing education for the minister represents only part of his renewal needs.

The university and the denomination must plan for the minister in the light of this fact. The basic question is: what are a minister's total educational needs for his career? They include 1) undergraduate work,

¹Huston Smith, "Education In Our Changing World," pp. 14-15; Consultation on Continuing Education for the Ministry, Andover Newton Theological School, Newton Center, Massachusetts, June 1964.

2) seminary training. 3) a variety of continuing education experiences across the years in theology, psychology, ecclesiology, sociology, etc.

The third category is especially important when we remember that most of seminary education is not graduate work but introductory training in Biblical studies, theology, and church administration. Supplementation in learning must be provided as a pastor reacts to the needs of his profession.

Continuing education on the campus for the minister would be further along today if the denominations were doing a better job in co-ordinating the continuing education available to their clergy within the denomination. Little overall planning exists within most denominations. The agencies offering renewal opportunities compete for the time and interest of pastors without enough regard to their continuing education needs. Ministers should have access to adequate counsel within the denomination regarding the wide variety of continuing education resources available.

7. It has seemed valid on many campuses to plan separately for the continuing education of town and country ministers.

The principle is based on the concept of rural-urban differentiation. As the gap closes between rural and urban differences, identical schools and conferences on socio-economic concerns will be provided for all ministers of a denomination. However, this day does not seem yet to have arrived on most campuses. Denominational planners need to wrestle with a set of criteria which will help determine how real the differences are. The university can be of assistance here. One very practical consideration is the rising cost of continuing education as the more generous resources of agriculture extension are supplanted by the limited means of general extension in the universities.

8. The minister can be trained adequately apart from the lay leaders of the congregation.

This is the premise on which most schools and conferences are operated. Is this the result of a clericalism in denominational life which needs to be challenged? Or is this practice an acquiescence to the fact that it is practically impossible to get ministry and laity together at the same time for training? This present dichotomy should be re-examined in the light of the church's reassertion of the ministry of the laity. If the laity are to be effective, they too must be trained.

OBJECTIVES OF CONTINUING EDUCATION

David S. Schuller

Director, Urban Seminars,
National Council of Churches
and

Concordia Seminary, St. Louis, Missouri

A. Introduction. The church has always sensed some need for continuing education of its clergy, but recent developments have intensified this awareness. Because of the recent "explosion of knowledge," the speed with which cultural changes are taking place, and because of the increased number of specialists available, clergymen now are keenly aware of the need for continued professional growth. The scope of the problem demands more than the solutions offered by a tiny percentage of men who proceeded with graduate programs in theology or related disciplines, by various levels of pastoral conferences, and by brief, uncorrelated workshops and institutes. There is general consensus regarding the need for such education.

B. Needs. In the past year and a half, programs of continuing education for clergy and key lay leaders in some eighteen urban centers have disclosed the many and varied levels of need. Irrelevancy, role conflict, insecurity, unpreparedness, need for greater insight, need for additional theological, managerial, and practical skills in overhauling ecclesiastical structures, need for new methods and new channels in working with individuals and groups--all these quickly find expression when a group of clergy begins to design its own educational experience. These needs lie on a number of levels (e. g., a simple need for information over against needed change in role expectation or on level of personality change). They clearly suggest various potential goals and types of curricular content.

C. Objectives. Rather than defining objectives in terms of the type of clergyman we envision as the finished product of a process of continuing education, let us concentrate on the orientation of needs that the average clergyman articulates. He is looking for:

1. Aid in understanding the rapidly changing world to which he is ministering.

The implications of urbanization, industrialization and bureaucratization are keenly felt but often little understood. A potential focus thus is upon the community itself. Primary disciplines: Sociology, Political Science, History, and Economics.

Each objective involves, primarily, new and greater understanding. Each has additional sets of skills related to it. To illustrate, consider one skill that grows out of each objective.

The pastor needs more than additional insight into the community in an academic sense. He needs the skills whereby he establishes, personally and with others, avenues of communication with that world which is composed of individuals and structures. Most clergymen, it has been discovered, tend to attack problems almost exclusively on a person-to-person level. Increasingly, however, he faces issues that are a consequence of group action and reinforced by institutions. They can no longer be solved on an individual basis. Thus the "communications" skills today require much more than the skills of preaching and personal counseling. Adequate education in this area must include demonstration projects involving the urban world, e. g., community organization programs.

2. Aid in continued theological growth.

Few today conceive of theology as a closed system of knowledge that a theological student receives at seminary. His perplexities in life and in his ministry, as well as the broader changes within the community, necessitate his grappling with Biblical and confessional thought and the more general heritage of the Christian community. His sense of need may originate in the confrontation of problems within his own ministry, or it may arise as he sees the urgent necessity for keeping abreast with modern theology. Primary studies: Bible, Theology, and History.

Correlated with the clergyman's continued theological growth is the development of understanding and skills to effect necessary change within the institutional church. Obsolete structural forms remain a serious handicap. These changes must be effected within the local parish, within denominational structures, and in ecumenical gatherings. New processes and structures appropriate to the late Twentieth Century must be devised. Required studies: Theology and History, exposure to contemporary management skills, testing in actual ecclesiastical settings.

3. Aid in gaining a clearer understanding of his own role vis-a-vis himself, denominational officialdom, members of his congregation, and the secular community.

That the traditional roles have changes is a truism. Clergymen no longer occupy the protected, revered positions of former ages. Many feel extremely threatened by a newer, more amorphous role that still is struggling for definition. Particularly when a man's personal needs are in sharp conflict with the specific role needs of the situation, effective work becomes virtually impossible. In such a situation, something more than information is needed. Conventional courses will be of limited value where change in personality is needed. Some residential experiences in depth, however, have made significant beginnings in this area. Key approaches: Clinical training, personal counseling, group discussion sessions--psychologically oriented.

The pastor must translate his new understanding of his role into specific skills related to his members individually, to church-related groups within his parish, to community organizations, and to his denomination. This implies far more than simply up-dating his skills in the usual categories of leading worship, administering the parish, and relating to the local channels of mass media. This can be best accomplished in in-service training where a man reflects theologically upon a possible new form, is able to test it in his own parish, and subsequently evaluate it in a group setting.

POSTSCRIPT OBSERVATIONS: If I may be permitted several observations that go beyond the strict definition of objectives:

1. Clergymen are highly articulate concerning the fact that their needs will not be met by up-dating undergraduate university or seminary courses. The approach must be different, both in content and in method.
2. While objectives can be set into very general terms, more specific goals will vary with regions of the country, with the degree of urbanization, and possibly with the religious tradition of the group.
3. To meet these objectives, many disciplines will be needed: theology, sociology, political science, history, literature, philosophy and science.
4. These objectives can be met with varying degrees of success in a process of in-service training. Where "in-service" experience is involved, we have found definite advantages in scheduling seminar sessions so that one course extends over a period of three to six months. This provides adequate time between sessions to assimilate new knowledge in a formal sense (as through reading), and to integrate its implications into practice. Where the course is presented in a shorter period, it has been helpful to conclude the educational experience with a two-day "residential" institute.
5. In determining curriculum, both the practitioner and the academically oriented man must be heard. On the one hand, a rigorous exposure involving depth and sophistication is desired. But the "man in the field" brings specific questions that may not be met by a more theoretical, research orientation.
6. Any given educational institution or any single method has its limitations as well as its strengths. While no one questions the strengths of the modern university, many schools are too rigid and limited in purpose to serve as the chief agency in attempting to achieve such objectives. A survey of the approaches to continuing education for clergy (currently conducted by colleges, seminaries, denominational agencies, and special institutes) convinces me

that if the churches are serious about carrying out this function, more concern and more resources are necessary than are represented by some current programs that purport to accomplish this purpose.

7. Much of the raw material of continuing education comes through the personal and community contacts that a clergyman has in the course of his regular work. The task of continuing education is to provide the insights and skills necessary for utilizing these contacts more fully, recognizing their implications, and theologizing about them. This process of theological reflection, Winter reminds us, is more than adding pious words to secular thoughts; it is a mode of theology particularly appropriate to a secular age.

LONG-RANGE ECUMENICAL PLANS

Parker Rossman

Director, Disciples House Continuing Education Center
New Haven, Connecticut

A. Introduction

Several kinds of long-range planning are involved in the development of a strategy for the continuing education of the ministry. Denominations need 1) to clarify a sequence of experiences that may be proposed to a typical pastor and the trained personnel required to guide and counsel pastors; 2) to provide funds, congregational support, clergy motivation; and 3) to re-define and adjust existing programs and conferences to fit into a more comprehensive and adequate long-range philosophy of continuing education.

Theological seminaries and church divisions of education need 1) to re-think theological education as a means of developing a pastor with skill and motivation for lifetime study; and 2) to examine also publications, summer programs, short courses, extension courses, ministers' conferences, etc., to revise these programs on lines of a more comprehensive and adequate long-range philosophy of continuing education.

Continuing education "theorists" need to develop philosophy, materials, method and curriculum--all based on careful experimentation, evaluation, and research.

The clergy need to develop a national plan or organization to encourage continuing study, to raise professional and intellectual standards, and to press for reforms in theological education in relation to parish work.

B. An Association of Directors (and staff) of Continuing Education of the Ministry (ADSEM) or Society for the Advancement of Continuing Education of the Ministry (SACEM)

There is need for a professional association of church continuing educators to develop standards and philosophy; not as a program agency, but to explore ideas in program, personnel training, curriculum, educational method, and so forth. The association would be related to, but not officially a part of the AATS and the NCCC Department of the Ministry.

The association might have several sections at an Annual Meeting, such as

1. denominational continuing education staff
2. clinical training personnel (if they wish)
3. theological seminary continuing educators
4. staff of continuing education centers and institutes.

Some of these sections might be existing organizations or groups who would want to relate to the new association.

The association would assume responsibility for a triennial consultation on continuing education which would draw together a larger group with experts to deal more thoroughly with specific issues.

The association would need to collaborate with a number of agencies and organizations but would look to the NCCC Department of the Ministry to call meetings necessary to launch the organization.

The steering committee of this present conference, as expanded and changed at the conference, can be charged with the responsibility for calling the next meeting and proposing more detailed plans for organization. It would prepare a statement of purposes and aims.

C. A national professional plan

Clergy also need a national, professional association to stimulate continuing education and develop a corporate sense of the ministry. What are the needs that such an academy or ministerium might meet?

1. What might be proposed as an ideal direction for the education of a clergyman in any case?

- a. college and summer experiences providing a well-rounded general education.

- b. a B. D. degree from an accredited seminary--which designs its curriculum to equip the clergyman for continuing education, teaching students how to study in parish routine

- which not only gives the student essential theological and biblical equipment, but which teaches him how to continue to grow in his understanding of urban technological civilization.

- c. internship with a qualified responsible clergyman, or as a member of a team of clergy in parish or experimental ministry.

- d. provision for meeting deficiencies in previous education and/or to upgrade skills in professional practice, and encouragement to develop a personal long range plan of varied experiences to meet such needs.

By continuing education of the ministry, we are dealing with programs and provisions in this post-internship learning:

2. A continuing education plan for any specific clergyman would need to draw upon varied types of programs. (If a clergy academy or national clergy professional group existed, it would not administer such programs, but would propose and stimulate them and encourage ministers to participate in continuing education programs. For example, members of the academy might become "Fellows" by participating in recommended continuing education programs.)

These programs might include, for example,

- a. Local community study seminars and symposia. Local ministers' ecumenical study groups would be encouraged, profiting by example from the experience of recent Ford Foundation financed seminars in urban communities. Some seminars should bring clergy and laity together, perhaps on the pattern of the Columbia University seminars as reported by Paul Goodman in Harper's (January 1964):

- 1) Seminars and continuing education centers can provide materials and personnel for leadership. In some cases groups of pastors from the same city might attend a conference at a continuing education center which would launch a continuing education group at home.

- 2) Provisions for individual study, study guides; sabbatical periods (2 weeks to 6 months) at libraries for reading and research; degree programs.

- b. Provision for spiritual life retreats (such as those recently opened to Protestants at Catholic Monasteries).

- c. Involvement experiences in social issues, such as civil rights projects, working in factories (Presbyterian Institute of Industrial Relations, for example).

- d. Certain conferences with preparatory and follow-up experiences could be designed to upgrade professional practice:

1) Seminary summer courses in preaching, Christian education, etc.

2) Group dynamics workshops

3) Liturgical Institutes

4) The College of Preachers

5) Clinical pastoral training

6) Continuing education conferences designed to equip clergy to "think theologically" and become better "trainers of laity"

7) Conferences designed to assist the pastor in using tools of research to study his community and to help him understand its power structures and the relation of Christian faith to vocations, etc.

e. Certain programs would be designed to assist the clergyman in understanding himself psychologically and his role as a pastor, to make him more sensitive to persons, in an experience of group growth.

f. Certain experiences would be designed for the purposes of increasing morale, enhancing imagination, and inspiring the pastor, such as overseas travel seminars.

The above types of conferences and educational experiences reflect the variety of philosophies of continuing education which will continue to exist side by side. The above list is not exhaustive, but suggests types of education which may be recommended for individual pastors.

3. A proposed sequence of study

a. Three to five years out of seminary the pastor needs

1) a questionnaire or various instruments and interviews to assist him to determine his needs, and

2) counseling (by denominational executive or continuing education center director) to help him lay out a ten-year program of continuing education.

b. This program should be related to his regular parish work

- 1) involving study which leads into his parish work and not away from it, and which fits naturally into his routine;
- 2) study which changes his ministerial role, meets felt needs, and moves him along in the solution of defined problems;
- 3) study which is supported (time, money, moral support) by his parish.

c. At least every other year the pastor should then participate in a study conference or course which

- 1) corrects deficiencies which have been discovered
- 2) certifies him as an improved practitioner in counseling, leading public worship, or in some other area of skill and knowledge,
- 3) or certifies him as a "teaching pastor" (Russell Becker's phrase).

d. In the second decade, having corrected certain deficiencies, he might then, if he had not already done so

- 1) move into an area of enriching specialization, i. e., study to equip him as a teacher of lay scholars of theology in some area
- 2) undertake deeper study of a specific social problem, perhaps by attending a summer course or lay institute dealing with a special theme or problem (i. e., secularization, Christian faith and sex.)
- 3) write case studies and otherwise undertake studies to evaluate his work and help build up a body of professional experience.

e. In the third decade of his ministry

- 1) he might complete advanced individual study projects
- 2) return to seminary for a refresher year or advanced degree program

3) participate in a parish-centered degree program, such as the one directed from San Francisco Theological Seminary

f. In the fourth decade of his ministry he should

1) be giving special leadership to supervision of interns, and learning again with these young men just completing formal schooling

2) give leadership to local community study groups of clergy

3) give leadership to local, regional and national study symposia (laity-clergy together) on major ethical issues, vocational problems, national issues.

D. Develop a training program for continuing education staff

1. The association of directors of continuing education should authorize a commission to work on theory and philosophy, continuing and expanding the work of the 1964 and 1965 consultations.

2. Certain continuing education centers should be certified for the training of interns (as co-leaders of existing programs). Such interns should assist in writing up evaluations of those programs.

3. The association of directors should authorize a committee to develop staff standards and propose a training plan involving "conceptual framework" and "visceral awareness";

a. study in philosophy and methods of adult education

b. study and experience in continuing education in other professions

c. internship (2. above)

d. and so forth.

E. A National Continuing Education Center (or Program Force)

1. A national center should be created or designated for the continuing education of the ministry with

a. a library and/or a library plan

- b. a place to keep and distribute study guides and curricular materials
- c. a center for staff training
- d. a center for pilot and experimental conferences.

2. Two alternatives

- a. The center might exist in a metropolitan center where there are universities, theological seminaries and a variety of resources
- b. Or it might exist (as the continuing medical education proposed in Journal of Medical Education, January 1962) as a "national university without walls" with no one location
 - 1) using a variety of centers
 - 2) with a "faculty" meeting from time to time to develop materials, orders, and methods.

F. Study and Research

- 1. As a principle, more adequate evaluation needs to be an aspect of every continuing education program.
- 2. Continuing education can contribute to the development of significant studies on the ministry and its problems, while at the same time basing continuing education programs on more adequate instruments and self-appraisal forms to assist the minister
 - a. to self-understanding
 - b. to understanding his world
 - c. his functioning in Church
 - d. his functioning in community
 - e. his content information
 - f. his personality and personal needs
 - g. his skill at study and research
 - h. his problem of faith.

MOTIVATION: WHY CONTINUING EDUCATION?

Mark Rich

Director of Continuing Education
New England Council of the Ministry
American Baptist Convention

Should a minister after completing college and seminary engage in a continuous and systematic program of study? Has he not learned enough and has he not mastered the necessary professional skills? Ministers in increasing numbers are saying that they are not adequate for the magnitude of the task and that they must keep on studying through the span of years. Many lay people who are themselves accustomed to continuing training understand the minister's need for an ongoing program of study. The reasons why a minister needs to continue in education are several.

A. College and Seminary a Beginning

For the minister who has expended so much effort and money in gaining a college and seminary education it may seem strange that these experiences constitute only the beginning of his training. Consider that only a few seminary students have completed more than a half dozen Biblical courses--hardly enough to open the door to understanding the Scriptures. As for theology, no matter how assiduous the student, seminary at best provides a good introduction. It is the same for most other studies--college and seminary are only the initial steps in understanding even in areas where the minister is a specialist.

When one considers the necessity to have some understanding of related interests the need for continuing education becomes even more apparent. Consider a few of the disciplines in which understanding will add depth and breadth: sociology, economics, government, history, conservation, literature, the sciences and others. In today's world, college and seminary training is sufficient for a beginning but only for a beginning. A minister's growth must continue.

B. An Educated Community Demands a Growing Minister

The minister is challenged to continue in study in response to the needs and expectations of an increasingly highly trained laity. The expansion of educational opportunities is proceeding at amazing pace and the education explosion is a major phenomenon of our time. People are becoming more highly educated than ever before. College degrees will become as common as high school diplomas have been and holders of advanced degrees will spread throughout industry and the professions. Adult education activities of many

kinds are mushrooming. State universities, with long experience in continuing education, are increasing facilities and accelerating programs.

Extensive study is expected of public school teachers, industries spend millions of dollars in educational programs, technicians are retrained and business men are learning the value of study. Through mass media even those with lesser schooling will have a greatly expanded knowledge and understanding of contemporary life.

The Reverend Donald Thomas describes the situation. "These are the people, educated, cultured, caught up in the values of the day, with whom the minister must communicate. He can never remove himself from the responsibility of keeping abreast of their thinking, questions and needs both by academic study and by responsible relationships." A people continuing in education demand a "growing" minister. He can do this only through continuing study.

C. Nature of the Ministry Demands Continued Study

The minister is a practitioner and as such requires a brace of graces and skills. Moreover, he is a thought leader in the church and community. A thought leader possesses a wide range of knowledge as well as a breadth of experience. He, therefore, keeps abreast of significant developments and simultaneously works out his own theology for a frame of reference and a scale of values.

Initial training for this kind of leadership is as rigorous as is training to be a doctor or a lawyer. Since initial training is not adequate in extent and it cannot be "stored" for future use, his education must continue. This continued study may be compared to that of the scientist engaged in pure research and in practical research. Some of his work is done for immediate practical purposes within the line of duty. But some is "pure" in that it supplies direction for theory and principles not immediately useful but determinative for direction and goals.

Avoiding the Scylla of self aggrandizement and the Charybdis of complacency, the minister presses toward good practice and sound understandings so that eventually his way and voice in the pulpit, in homes and community carry larger meanings for all. His leadership is subtle and it never reaches perfection yet he presses on. It cannot be assumed that a minister will retain leadership capacity without an ordered plan of study which includes periods away from the parish.

D. A Minister Needs to Keep Up with the Times

The world moves on after a minister graduates from seminary. Major thinkers and writers keep on producing in volume; the output rolls out

as does the final product in an automated factory. A Karl Barth produces voluminous tomes and Paul Tillich pens both brief and lengthy volumes. Dietrich Bonhoeffer under Nazi persecution and in soul turmoil struck upon concepts and phrases which still perplex, intrigue and inspire people the world round. The I-Thou-centered faith of Martin Buber is a major expression of our times as are the writings of Bultmann and others. Kafka, Camus, Sartre, Berdyaev, and others of their kind wrestle with life and death issues facing modern man. Radical departures and proposals in churchmanship become the subject of theory and experimentation. New psychological insights throw light on the important relational aspects of a minister's work.

A special case can be made for the urgency of understanding the scientific world. Man stands on the threshold of creating life, he experiments with drugs to subtly affect human personality, and he massively moulds opinion through communication media. Parishioners, who on Sunday inconspicuously sit in pews, daydream about their week-day activities of getting to the moon. In imagination they monitor rockets to Mars, muse at the computer's miracle-working power or communicate with strange beings on distant planets.

Haunting all people are the issues of exploding population pressing hard on earth's resources, new attitudes toward sex, the availability of finger tip power to free man from heavy burdens or to burn him to cinders. People are aware of men and nations breaking the chains of ancient bondage while thoughtlessly "enlightened" people enter into new follies and serfdom. They see new wealth, especially social wealth, giving new privileges to many. Such is the changing, turbulent world in which the minister and congregation live. This is the world that is to be understood. It is not child's play to know what changes and what endures, the values lost and emergent, to understand the obvious and subtle influences affecting belief and behavior. The acquisition of these understandings requires study.

E. Continuing Study Needed to Understand the Christian Message

Ministers are concerned to grasp the meaning of the basic nature of the Christian message. This is not a once-and-for-all discovery. Cocksureness as to the exact and detailed interpretation of the Christian faith is a damaging attitude. True the basic nature of the Christian faith can be declared through well known verses. But to translate these meanings into life situations--to relate them to peace and war, education, politics, segregation, housing and economics--requires deep understanding and wisdom. Christianity is so easily interpreted as being what the church has done and practiced and as that which is acceptable within the culture. Each generation, including the ministers, can find fresh significance in the Christian message through the writings and testimony of the Bible and the witness of history. This finding of meaning and relevance requires sensitive and searching men who come into dynamic relation with other sensitive and faithful people in continuing search for truth.

F. Continued Study to Relate the Gospel to the World

The urgency to relate the Gospel to the world is commonly expressed among ministers, and the need for understanding is sharply etched in their consciousness. Laymen who ask for the practical application of sermons and Christian truth seem to be asking for a related Gospel. But to discern this relationship is an intricate matter.

Ministers who believe deeply that God is in life want to know where and how. They affirm that word and deed belong together not because man puts them together but because God made them to be one. This demands insights as to the meaning of the Word and of the world and how the one penetrates the other. Love, justice and truth are to apply specifically in the market place, in international relations, in education, in the community and in private and public life. The Christian faith is involved in the plight of man, and the outcome of the great adventure of modern man is at stake. This involvement, the minister knows, can take place as the world is penetrated with the spirit of Christ. But how, where and by what means? Can the matter be made more specific? How can a minister understand at all unless he continues to search and to study?

G. Continued Study for Personal Wholeness

Ministers want to achieve personal wholeness for living constructively in the tensions of church life, the community and the world. This requires an understanding of one's self as a person and of one's role as a minister. Toward such understanding the increasing wisdom of the psychological disciplines makes a large contribution. The experience in group process also opens vistas of understanding. In a real sense these understandings become more meaningful after a minister, in the midst of parish experience, encounters paradox and frustration which reveal his need for self understanding and wholeness. The "bumps" of parish life cause him to ask: What is my role as minister? Who am I as a person? As a minister? What is the church? How do these entities live with one another in common purpose? How do I become whole? Again, the minister is called to study to understand.

H. Continued Study Because God Meant for Man to Mature

Perhaps the chief incentive of all is that God created man for growth. Even as the writer in Ephesians called the early Christians to be mature in Christ, so every man is called to maturity. The minister is no exception. God made him for growth, for increase in wisdom and in stature and favor with God and man. This does not take place through vegetation but through dedication in learning and experience toward fulfillment of the promise of what God can do in man.

I. Bonus Value in Continuing Education.

These, then, are some of the reasons why the minister will engage through his life-time in a continuing program of study. If he does this he may discover bonus value: the gratitude of lay people who realize that this man who seeks to lead them in Christian growth and maturity is also growing in understanding, skill, insight and godliness. This is a shared joy which brings strength and life to the church in its inner fellowship and in its life in the world. Continuing education is not something which affects only the minister. It is for a larger life for all.

MOTIVATION AND CONTINUING EDUCATION

Thomas Klink

The Menninger Foundation
Topeka, Kansas

A. Introduction

Continuing education for the ministry exists in a space in the career of most clergymen which is unoccupied by requirements, official orders, or sanction-supported demands. (This stands in contrast to the facts in some other professions where demands are clear-cut and enforceable. For example, consider the situation of the public school teacher who, in order to maintain her certificate, must take a certain number of graduate hours over a given period of time.) The absence of formal requirements for continuing education of clergymen means that the matter of motivation is a central concern.

There is no reason to believe that the offering of more and better programs of continuing education will, by itself, attract larger numbers of clergymen to such programs. Building a better (continuing educational) mousetrap will not necessarily lead the ministerial world to the registration desk.

A more fundamental approach to the question of motivation for education and the question of motivation in educational process must be made. There are, thus, two aspects to the matter of motivation. One refers to the ways in which the potentially educable population are led to the decision that some significant need of theirs can be met by education. The second aspect deals with the management of motivational factors in the process of continuing education, especially important when the processes of continuing education tend to be short-term, innovative, ad hoc. The outline below directs attention to motivation for and motivation in continuing education.

B. Motivation for Education

There appear to be two distinctive possibilities in leading larger numbers of the clergy population to registration for continuing education:

1. Enrichment of the appeal of continuing education--by multisided systems of rewards, incentives, pressures, and requirements. Typical of these methods are honorific processes of nomination-and-selection, cost-plus stipends, arousing of lay pressure, connecting education with advancement, linking to low-cost vacations, cultivation of an alumni elite which can offer peer-group attractions and pressure, baiting the educational "hook" with "big names," etc.

2. Eliciting, clarifying, testing of the felt needs of clergymen with an educational program that responds, effecting a "contract" for learning based on mutual student-educator negotiation. In effect, this is an application to continuing education of methods thoroughly tested in market and product research. To borrow merchandising roles for illustration, this second approach makes the student a "buyer" and the educator a "supplier"; the first approach above makes the student a "buyer" and the educator a "seller." These illustrative role titles are more than nominal; they imply major differences of initiative between student and educator.

Both approaches to motivation for education will remain useful. The second approach, however, appears to be more inclusive and flexible; it connects up with motivation in education. Further, the second approach through the use of eliciting, responding, contracting processes permits recognition that there are different needs for continuing education. Clergymen are at different points of their career, meeting different kinds of demands, endowed with a variety of talents, involved with different ecclesiastical organizations, etc. The second approach to motivation for education points out the necessity of discovering, with some exactness, the needs of the particular population of potential students, clarifying them, responding to them, and contracting with the applicants for a procedure designed to meet those needs.

C. Motivation in Education

When the student is registered, the learning situation created and the class convened, another aspect of motivation becomes important. This is motivation in the educational process. Recalling the fact that most continuing education for clergy operates outside the usual academic system, it is important to realize that there are no grades, degrees, or promotions to stimulate the process of continuing education. A more fundamental understanding of motivation is required, therefore.

Motivation is a particular form of organization of anxiety. It is anxiety about the self and about the future organized in such a way as to lead to action. Not all anxiety is organized into personality in this way. One of the surest characteristics of anxiety is that it may be experienced as something other than motivation for action. It may be experienced as painful recall of earlier, conflicted, repressed events which are no longer available for easy action to alter. Anxiety may also be experienced as the unpleasant spur for radical separation from the past, the process which tends to disconnect the present from previous learning. These are but two examples of how anxiety may be diverted into other channels than those which flow towards action.

There are other elements in motivation in education which are illuminated by approaching the subject through the concept of anxiety. Anxiety

may be dealt with by anticipation of relief in the future. That is, present disquiet about not being able adequately to practice one's profession may be dealt with by the expectation that, during some course of education, one will "learn how to do it." It is inevitable that eliciting and clarifying anxiety for motivation will lead to some such anticipation. Such a motivational process can relieve anxiety, but the effect of such futurizing may be so to invest a specific expectation of relief that the student is unable to accept a somewhat different reality in the educational process. (Two memorable phrases from the clinical education setting illustrate this: "I came here to learn how to do counseling and all I do is to write process notes on my counseling," or "I took this internship to learn how to practice medicine and all I do is catheterize the staff's patients.") It is not enough to mobilize a student's anxiety and direct it toward the action of education; it is critical to discover how flexible the motivation will be in meeting the inevitably unexpected conditions of a learning situation.

The motivated student whose anxiety has been mobilized into action for an educational program "moves out" from one, more or less coherent, social system into another; he leaves his work and "comes back to school," he "checks in." The culture of any new situation--its values, practices, ethos--is different from the old. This is true of the one-afternoon-a-week program fully as much as for the several weeks of a summer course in residence. The critical matter in the management of motivation in continuing education is the decisions which determine who shall influence this "adjustment period"--the staff, the individual student, or the student peers. To illustrate, note the importance of what happens, under whose guidance, during the unstructured nighttime hours of the first days of a summer school.

The arrival of a student in a training setting, no matter what it is, calls for orientation. This process is, in effect, a re-examination of the needs of the students, a restatement of the staff's plans for responding, and a re-commitment to the contract for learning which has been evolved for the process. This is most important, and a most often neglected aspect of education. If it has been omitted, a major part of the emotional commitment to learning is leaked away and education remains teacher-initiated instruction rather than a motivated process of mutual involvement.

The subsequent course of an educational process demands, ordinarily, the testing out and modification of the "teaching/learning" contract. The usual presenting aspect of this process is some deviation from the expected (and agreed-upon) contract; the expected assignment is not fulfilled, the class/seminar/group participant is absent, the student makes unusual demands on the instructor, etc. In a "contract" theory of education, these events are understood as oblique demands for re-negotiation of the learning/teaching contract. Such an understanding of the process of motivation stands

in contrast to the disciplinary view of the teacher's function. In such a view, deviations from the initial contract are to be dealt with only by measures designed to elicit conformity.

The final phase of the educational process is evaluation and termination. Many different techniques and procedures may be used in this phase. These "closing processes" are integrally related to the theories of motivation. If, as I believe, motivation is a particularly organized form of anxiety, the terminal phases will attempt to clarify answers to the questions: "how have you moved closer to your goal," rather than, "what do you know. . . ."

AN AMERICAN ACADEMY OF PARISH CLERGY: WHY NOT?*

Granger E. Westberg

Dean, Institute of Religion
Texas Medical Center
Houston, Texas

Prodded into action by the growing number of medical specialists who made disparaging remarks to the effect that the general practitioner was not keeping up to date in medicine, a small group of G. P.s a few years ago organized the American Academy of General Practice. They even went a step beyond the specialists, requiring that all physicians who became members must engage each year in approximately 50 hours of postgraduate study approved by the academy. Today it is the A. A. G. P. which is needling the specialists' organizations to set requirements for their members' continuing education.

General practitioners who previously had felt that they were too busy to take time off for graduate study soon found that the academy meant business. Many office nurses who recalled how unsuccessful they had been in the past in efforts to get "the doctor" to take any time off discovered that all they need do was to remind him that his membership in the academy would come to an end unless he accumulated the required hours of credit. The academy has proved a shot in the arm for the general practitioner.

Could it be that it is time to initiate a similar organization designed to encourage lifelong study by pastors? Perhaps it could be called the American Academy of Parish Clergy.

In so many ways the parish pastor resembles the general practitioner. He too keeps so busy that he feels he has no time to pursue postgraduate studies. He actually feels guilty every time he takes even a day or two off for some "special" course, often uses his vacation time for such additional work. This is not good for him or his family or for his church! Today many church members who have jobs that require frequent attendance at workshops and seminars are suggesting that congregations include continuing education as a stipulation in the call to a pastor. In other words, in addition to the pastor's vacation period he ought to be expected to spend two weeks (or the equivalent) each year attending accredited graduate courses, with his expenses paid by the local congregation. A few congregations have already done this and are delighted with the results.

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All this bears on the possibility of organizing an American Academy of Parish Clergy. Certain obligations might be required for membership. Here are a few of the suggestions that have been made:

(1) The parish pastor would promise to spend 50 hours, approximately two weeks per year, participating in workshops, seminars and clinics approved by the board of directors of the A. A. P. C. Included could be approved courses offered under auspices of the pastor's denomination, of the academy, of a state council of churches or of a university. It would be of utmost importance that all such workshops, seminars and clinics maintain a standard of quality determined by the membership of the academy.

(2) Every third year members of the academy would be required to produce credits totaling 150 hours (50 per year). Those pastors lacking the necessary hours would have to make them up or automatically lose their membership in the academy.

(3) The academy dues should perhaps be paid by the local congregation. In this way its members would be the ones to insist that the pastor take time off for his ongoing education. If they were not related both financially and otherwise to the activities of the academy they could well soon lose interest and the pastor would not feel right about being away for his period of study. The best way to motivate the pastor is to have his people urge him to take time off for study!

(4) In the opportunities for study the academy should see to it that both clinical and theoretical dimensions of instruction are provided; straight lecture courses should not be considered the best means of continuing the pastor's education. Efforts should be made to use the small-group approach, and clinical involvement should be arranged wherever possible. In some cases, the course might be held one day a week for a period of ten weeks; the pastor would then be able to do his homework between sessions. Much of the homework could be done in relation to the local congregation, so the postgraduate studies would be integrated with the pastor's vocational responsibilities. In some cases he might even conduct a course for his church members dealing with the subject of his own studies--this on the premise that the best way to learn something is to teach it to someone else.

(5) One of the main purposes of the academy would be to lessen the feelings of inferiority which plague the parish pastor; he must not be permitted to continue to say "I'm only a parish pastor"--as if there were some other work in the church more important than what he is doing. The academy would so seek to raise the level of the parish pastor's esteem for his work that he could be proud to be a part of the firstline forces of the Christian church. His continuing education would keep him in contact with the exciting things that are going on in a variety of fields, all of which have relevance to his ministry

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in the pulpit, in the classroom and in the field of pastoral care.

As I have talked with lay people about the possibility of organizing an American Academy of Parish Clergy I have found them to be almost too enthusiastic about it. Many of them feel that their pastors have not been encouraged by their congregations to keep up to date. They welcome the opportunity, in calling a new pastor, to discover in advance whether the candidate will consent to take continuing education seriously.

When I have talked with clergymen about the idea for such an academy I have met agreement that to have such leverage could force them to get away for periods of study. They do not want to be limited, however, to prescribed courses each year; they prefer to be free to select subjects of particular interest to them and to attend seminars of approved quality conducted any place in this country or abroad. Such freedom would permit real flexibility in the educational pattern.

There have been some suggestions that the proposed academy encourage use of a particular annual theme, which might become the topic especially addressed by the various institutes arranged under academy sponsorship. For instance, one year it might be "The Pastor and His Preaching Ministry"; another, "The Pastor and His Civic Concerns"; still another, "The Pastor and the Scientific View of Man."

It has been suggested that the focus of the academy should be largely on the relationship of the pastor to the "outside world," and that this purpose could be implemented by offering seminars and clinics in colleges and universities, in industrial plants, in centers of government and so on. Thus the talents of secular authorities and teachers whom the pastor does not ordinarily have opportunity to know could be employed. The pastor's entire ministry would then begin to reflect his familiarity with areas of life other than those which we think of as specifically "religious." The lay people whom I have consulted think that pastors tend to narrow their focus of study too much, that they should broaden their interests and concerns even to non-theological fields. It could be the academy's responsibility to provide additional theological leadership in each of the seminars to ensure effective dialogue between the secular and the sacred.

In whatever way the academy is organized, all agree that it should be ecumenical in nature. Members would be able to receive a number of credits by attendance at seminars conducted by their own denominational groups, but encouragement would be given to obtain at least half their credits in ecumenical settings.

Obviously the most important aspect of any program of continuing education for clergymen has to do both with content and with transmission of

content. George Miller, professor of research in medical education at the University of Illinois, who has played an important role in rethinking continuing education programs for physicians, insists that such educational programs are often obsessed with the notion that exposure to the learned assures learning. Yet, as he points out, "each generation rediscovers the fact that in the end it is the learner who must do the learning, and no amount of communication by lecture, by book, by film, by radio or by television will make the slightest difference unless he does something with what he receives."

Experience in continuing education for physicians has revealed that visiting professors offering special courses like to think that students know more than they actually do, and so tend to talk about their own particular research interests. Says Dr. Miller: "Unless the teacher is very careful to determine where his students are in their learning (and they will rarely be as far along as he expects them to be) what started as a program of the greatest relevance may end as a collection of nonsense syllables with carefully concealed irritation and disappointment on both sides."

It would be well for the planners of continuing education for clergy to utilize the experience of medical planners who realize that not all post-graduate courses should concentrate on "Recent advances in" Such courses might better deal with "What of the old have we failed to assimilate?" It is essential that existing knowledge be better integrated and more thoroughly applied to present needs.

Many of us feel that the time is ripe for serious consideration of some kind of pastoral organization that will do the things which most need to be done for the parish pastor--give him a sense of pride in being a parish pastor and provide both the incentive and the financial backing so he can continue his education for the rest of his life.

CURRICULUM IN CONTINUING EDUCATION FOR PASTORS

Henry Babcock Adams

Executive Secretary, S. T. D. Program
San Francisco Theological Seminary
San Anselmo, California

Continuing or adult education begins at the point where study ceases to be the chief occupation of the learner. During youth, study is the learner's primary social role. But in adult education, the learner is a practitioner of some kind, and learning is contributory to his practitioner role. So teachers wisely build curricula so as to exploit these differences for their contribution to learning.

Education of youth ordinarily begins with fields of knowledge to be mastered, prescribed as necessary background competence for a role in the adult world. Whether it be liberal or technical education, assumptions about the "educated man" predetermine the subjects to be mastered. And curriculum building proceeds from these presuppositions about subject matter. The subject governs the arrangement of experiences that make up the curriculum. And higher education, whether in college or seminary, generally tends to follow this subject-matter orientation in its curriculum.

The adult needs continuing education that is significantly different from the education he received in his youth. He perceives himself not as a student in school; he is busily engaged in confrontation with life. He comes to his continuing education with information, skills, and attitudes derived from his daily round of experience. He comes with problems that focus his attention and sharpen his readiness. A large part of this continuing education must be devoted to diagnosis of problems and analysis of experience. The largest education need is to interpret and understand what he already, at one level, knows. He requires not simply formal classes, but counseling, dialogue, independent study, research, and frequent and in-depth encounter with similarly serious students in his own and a broad area of specialties.¹

¹Russell Kleis, "The Nature and Scope of What We Mean By Continuing Education of Ministers." Unpublished paper. East Lansing: College of Education, Michigan State University.

Curricular elements consist of more than books to be read, papers to be written, and discussions of ideas--useful as these are. The backgrounds students bring, their previous knowledge and pre-dispositions, the dynamics of their relationships with each other and with a teacher or supervisor--all these and more constitute part of what is properly curriculum because all bear significantly upon the learning process.

In the education of youth, students are segregated in classes by age, level of advancement and other selective processes that insure similarities in background, information, and readiness to learn. Curriculum planning for this kind of structured group can go on with a reasonable expectation of homogeneity among students. Youth at a particular level of educational advancement are more like each other than they will ever be again when the diversities of their experience as practitioners have made them more highly individual.

Curriculum building for adults, therefore, starts with the needs of learners in all their diversity. What do the requirements of their work as practitioners indicate in the curricular elements to be arranged? It cannot be assumed that objectives for their education can be derived from a traditional set of subjects or disciplines. Nor can it be assumed that every student, or even most of them, can with equal profit move through the same curricular experiences in the same sequence to achieve the same objectives. In large measure, adult education requires tailoring curricular elements to the highly individual needs, experiences, and predispositions of each student. Groups of students may work together, but the process is more like tutorial work or directed individual study and inquiry than the traditional approach to classroom instruction.

In adult education, objectives derived from the individual needs of students become more consciously central. Counseling students in the arrangement of programs of learning peculiarly fitted to their background and readiness becomes paramount. Ultimate needs required by their professional competence are not ignored but are approached through the felt-needs that provide readiness for learning. Occasionally this will lead to the mastery of a particular discipline or subject-matter. But more often these felt-needs impel the learner to seek answers to questions and resolution of problems imposed by his work, and an inter-disciplinary approach is indicated for curriculum.

The application of these principles to continuing education for ministers is clear. Pastors are deeply concerned about the nature of the Christian ministry and the appropriate structures by which the church may fulfill its mission in the world. What does it mean to be Christian in this kind of world, today, fulfilling one's obligation to man and God? How can the Bible be made meaningful to contemporary men, so that it may speak a Word from God that is relevant to the new issues of a new era?

Such questions rise from the anxieties of men in their particular predicaments, yet find a common concern among many pastors. They will not be answered by efforts which confine themselves to one field of knowledge. The nature of the Church and its ministry must take into account not only biblical studies, but historical evolution and sociological conditions which prevail today and have few precedents. The ways of making the Bible meaningful will not be found solely by further mastery of traditional biblical exegesis, important as it is. What it means to be responsible Christians in the modern organizational society requires an exploration of the values and meaning-relationships that are found in the contemporary world as well as a grasp of biblical and theological norms.

In short, curriculum building for adults depends upon taking seriously the practitioner role of students, the widely divergent felt-needs they bring, the inter-disciplinary character of materials that are relevant to their learning, and the arrangement of many small bits of learning into patterns suited to the individual student.

How can this be accomplished? It calls for a different approach from what is ordinarily found in traditional theological education. It requires a large measure of self direction by the student under wise counseling, a wide variety of curricular elements that can be arranged in individual ways, a careful examination of the objectives that are appropriate to each student yet related to common professional requirements, and a conscious understanding of the teaching-learning process as it applies to adults.

THEORY AND METHOD IN CONTINUING EDUCATION

Russell J. Kleis
Continuing Education Service
Michigan State University

Plans and programs in the education enterprise, if they are to be responsibly undertaken, require a high degree of clarity in defining tasks, and of precision in selecting and employing tools. The enterprise is so complex and the domain so inclusive that to speak of education without clarifying one's terms and objectives may at best be inefficient and at worst be catastrophic. This paper attempts a clarification of selected meanings of the term education, and a theoretical basis for approaching the tasks and selecting the tools which are appropriately involved. The paper speaks of education. Continuing education is assumed to be a part of, and not apart from, the total education process.

In one important sense, the term education comprehends all of the directing and forming influences which cause or tend to cause one to be what he is. One is "educated" by his world. His education may come through schooling, through the daily round of experience, through sheer accident, or through deliberate designs of others. Whether one is accepting or rejecting, aware or unaware, discriminating or not, he is never free from the forming, chastening, stimulating, restraining, threatening, promising influences of the world in which he lives. In this sense, education may be viewed as that set of influences to which one is subjected by virtue of his being alive. At this level every living person, indeed every living creature, has an education, --and it is a continuing education. He has it in spite of himself, -- and it may serve him or betray him.

In another important sense, the term education connotes the persistent and intricate pattern of interaction between a person, the world in which he lives, and those who share it with him. His world, in some particular, acts upon him and he reacts; or he initiates (expresses) an action and is met by response, this in turn calling forth reaction from him. The pattern of his actions and reactions constitutes his behavior. The interaction with environment which produces behavior and the perceptions and beliefs which condition it is, in this sense, education. The interaction may for him be chaotic, unprincipled and inefficient; or he may discover consistency, pattern, and order. He may learn to regulate his own responses. Into such a setting, a teacher hopefully brings order, principle, norms, reason. One may discover or he may be taught. Education is an enterprise in which he is a participant.

In still another sense, education is a system of living in which learning is consciously pursued by one who seeks to live responsibly. Alone or in company with others he seeks deliberately to develop himself and relate

to his world in such ways as will achieve ends which he contrives or to which he subscribes. He seeks to understand and interpret the phenomena and experiences of his world. He recognizes his capacity and responsibility to influence events. He sets out to equip himself with information, resources, skill, and discrimination, that he may live and act responsibly. He pursues ends that are, in his terms, worthy and employs means as efficient as he can devise. He seeks data, examines alternatives, weighs value, tests procedures, sharpens skills, he adopts a learning way of living. Education becomes more than the sum of things done to him, more than a set of random or conditioned responses to his world; it becomes a vital function undertaken by himself, viewed as necessary to selection and achievement of his purposes, and pursued as a normal and essential component of his humane life and living.

From the perspective of the educator, there is still another relevant meaning of the term education. It means that special function of contriving plans and procedures by a person, an institution, or a culture to nurture in more or less conscious ways, the beliefs and behavior of those to be educated. A nation defines the role of citizen and through a complex system of formal and informal education prepares and directs its citizens to play that role. A profession defines appropriate knowledge and conduct for its members. It then deliberately designs and carefully regulates a program of training and sanctions to produce compliance. With less preconception of outcome, but with no less skill or precision, the counselor or the community development expert may be the agent of change in personal or community belief and practice. The kindergarten teacher identifies and reduces the blocks to expression. The teacher of music cultivates sensitivity and mastery. An adult educator develops a "great issues" seminar to identify and evaluate alternatives, to correct inadequacies or inaccuracies in information, and to struggle toward responsible position-taking.

The person or the institution assuming responsibility for programming is enlisted in what Dr. Carleton Washburne has called the "remaking of mankind." This, too, is education.

As is implied, the formal structuring of learning by schools and teachers is but part, an extremely small part, of the education enterprise. But it's a vital part. Schooling is not necessary to the having of an education. But it is far and away the most likely source of efficient and reliable education. Ideally, it complements, orders, and integrates the whole of education. It is concerned not only with supplementing, but with analyzing, interpreting and correcting of learnings gained elsewhere. Its importance increases in a world characterized by complexity, specialization, interrelatedness and rapid change.

The early and continuing contributions of formal education are important in increasing the quantity of knowledge; they are much more important in maintaining its quality, validity and reliability. Especially in the education of adults, the tasks of deliberately reassessing, reordering, reinterpreting,

updating and correcting of what has been learned in other times or places may be vastly more important than the accumulation of new learnings. In the realm of public policy, for example, when decisions of great importance are being made by voters, it is important that the voters not decide without information. It is perhaps even more important that they not base their decisions upon information that never was accurate or upon information once accurate but rendered false by changed circumstances.

The education of any person operates within the confines of the unique "world" in which he and only he lives. One who would devise plans and programs for the education of himself or another must be clear-headed about the nature of that world. It may be useful to view it as consisting of three major sectors: First, a very private sector in which one must come to terms with himself as a person; second, a corporate or community sector in which one relates to others as participant in a wide variety of relationships; and third, the sector of work or profession.

For some adults these worlds are reasonably discrete. It is possible, for example, for a carpenter to be highly effective as a carpenter and yet grossly ineffective in his personal and civic life. For other adults, personal, civic and professional functions are so intimately interrelated that failure in any sector diminishes or destroys effectiveness in any other. It is difficult to imagine a clergyman whose personal or civic life is ineffective, whose professional performance is not diminished. Any program of education designed to develop effectiveness in one sector of life must give thoughtful attention to the other sectors. Often, it is both altruistic and practical for the educator to be concerned with the "whole man."

The designing of programs and the selection of methods cannot be intelligently done without clear definition of the tasks to be performed, -- of the objectives to be accomplished. Among the major categories of educational tasks are:

- informing or instructing
- developing skills
- forming attitudes
- building appreciation
- sharpening sensitivity or perception
- choosing or ranking values
- testing and maturing beliefs

making decisions

enlisting commitment

Insofar as the tasks of education for adults are the same as the tasks of education for children, the methods are not fundamentally different. But there is the rub! The tasks of education for adults are different.

Insofar as information giving is a legitimate task, then the methods for giving information are essentially the same for adults as for children. But for many adults the problem vis-a-vis information is not to get it, but to interpret it, to organize it, to employ it in the making of decisions and the taking of action. For other adults, the problem is not that they do not have information, but that what they have is inaccurate or outdated, or that their interpretations of its meaning are incorrect. It follows then that in the education of adults the handling of information consists not simply in the delivery of it but much more largely in the analysis, evaluation and employment of it. And the methods of analysis, evaluation, and employment are quite different from the methods of transmission.

The planner and executor of any program of education must take account of the persons to be educated and the unique worlds in which they live. Common sense and the critical observations of psychology both reveal tremendous differences among the worlds of adults. It follows that much of adult education is at best a highly individualized undertaking. While it may be possible for several adults to engage in common educative experiences with mutual profit, the products of the encounter may be as many and as varied as the adults involved. It follows, too, that any intelligent effort at the education of an adult calls for a maximum of information about that adult and his world as he perceives it. It is thus becoming increasingly apparent that a major role in adult education is that of the counsellor. It appears to the writer that among the needed educational services, the kind most persistently needed, and the kind in shortest supply is the service of the broadly trained and completely trusted counsellor.

The setting of purposes, the identifying and developing of resources, the outlining of programs, and the evaluating of progress are essential functions of any orderly program of education and these functions can best be performed by the adult student in consultation with a competent counsellor. The day may not be far ahead when the thoughtful and growing adult will avail himself of the services of an education counsellor just as many today seek legal, financial, or clerical counsel.

The definition of tasks in continuing education is an art not nearly well enough developed. We know that the tasks are more numerous and more complex with adults than with children. We know that methods and instruments must be related to tasks.

Practitioners are demonstrating the effectiveness of practices recently developed; old and proven procedures continue to serve us well; pioneers are experimenting with new methods and instruments. Our knowledge of adult education is growing and our practice of it is improving; but in many ways the oldest and historically most universal sector of formal education, is in its infancy as a profession.

A STUDY OF THE RESULTS OF A PROGRAM OF CONTINUING EDUCATION FOR PROTESTANT CLERGY

Charles W. Stewart
Director of Research
Institute for Advanced Pastoral Studies
Bloomfield Hills, Michigan

INTRODUCTION

There is a need for information regarding the results of continuing theological education. The number of programs are multiplying yearly. Yet the appraisal of the results of the training of ministers after seminary is at a minimum. It is the purpose of this study to study the programs of one center for continuing education of clergy, the Institute for Advanced Pastoral Studies, which by the good fortune of its age, its ecumenical student body, and its availability to research funds and personnel, makes this possible.

The earlier study of ministerial frustrations obtainable from questionnaires; the evaluations oral and written from conferees; and the letters from alumni following attendance at IAPS led the staff to believe that change takes place in the lives of clergy which has a significant and beneficial effect upon them. In attempting to understand what the nature of this change was, the staff began by formulating their educational goals as clearly and precisely as possible to discover the changes in conferees in their light.

HYPOTHESES

The changes sought through the ten-day conferences fall in three areas:

1. Management of Self

- a. The person is more able to make a decision, to take a position, hold it, and interpret it.
- b. The person is more able to hear and to accept criticism and opposition.
- c. The person is more able to function effectively in spite of situations and individuals that appear to be threats to him.
- d. The person is aware of and able to acknowledge how he really feels.

2. Conducting interactions with others

- a. The person is attentive to the words and actions of other people and is sensitive to the meanings they express.
- b. The person is willing to allow freedom to other people to be what they are and to think what they think.
- c. The person makes his communication in response to and relevant to the concerns, questions, affirmations of others.

3. Functioning in his role as minister

- a. The person as a clergyman is able to recognize the limits of his responsibility as minister.
- b. The person as a clergyman is oriented toward life rather than religion and toward the world rather than toward the church.
- c. The person as a clergyman is oriented toward people and the reality of their being rather than toward moral standards, religious standards or institutional loyalty.
- d. The person is more at home in his work as clergyman.

It is assumed that the experience of continuing education provided by IAPS results in measurable change in the areas listed above.

METHODS FOR GATHERING DATA

1. Content analysis of 100 unsolicited letters from conferees sent in the several weeks following a conference.
2. Analysis of the results of a before and after questionnaire used with a conference group and a control group.
3. Analysis of a before and after questionnaire given to four spring conferences in 1964.
4. Analysis of the results of the theological studies inventory used before the 1963-64 conferences and four months afterwards. (These results are not reported here.)

RESULTS OF THE STUDY

1. Content analysis of 100 letters from conferees.

The largest number spoke of change in terms of themselves (39%); 31% in terms of change in their functioning in the pastoral role; 20% in terms of their interaction with others, and 10% felt the results were negative as to what the conference meant to them.

With respect to specific changes, the largest group felt that they could better bear encounter with others (10%); 9% felt better oriented pastorally with people; 8% felt they were more attentive to others; 7% felt they could better express both positive and negative feelings; and 6% felt they could now speak dialogically after the conference. One is impressed that in a year of the "civil rights revolution" not a single conferee felt changed so far as seeing himself as a community leader was concerned.

One cannot generalize on the basis of letters alone, but it appears from the vagueness of the answers of some 26% that the conferees were puzzled as to what actual changes took place in them as a result of attending the conference. The ambivalence regarding change may reflect anxiety or uncertainty regarding new learning on the part of some; incapacity to effect change on the part of others; and point to a need on our part to test the changes by some more objective means.

2. Analysis of "Before and After" questionnaire

The Institute goals which were elaborated on the previous pages were used to devise a questionnaire or rating scale. Forty-eight statements were first devised, and these were checked with pre-test groups using a split-half method until we arrived at what we thought were the twelve best questions. The reliability of these questions was further checked by giving the test to conferees and having others rate him also and verifying the results; and by interviewing one group following testing to check the reliability of the language of the test items. The rating scale arrived at was used with four conferences in the spring of 1964; the May group was used as an experimental group against a group tested in the fall, 1964, which had not attended the Institute and became the control group.

The results of the experimental group and control group were as follows, grouping the results in three categories:

Experimental	Self Perception	minimal change
	Interpersonal Relations	1.6 pts. on rating scale
	Role Perception	2.2
Control Group	Self Perception	.33
	Interpersonal Relations	.57
	Role Perception	.50

The control group's changes can be attributed to changes in understanding of the test items in relation to themselves, and, therefore, one may say some changes were the result of the conference. The changes were largest in role perception in the experimental group.

Total group (N = 96), mean for changes in total areas tested was 1.9 with s of 7.9; self change was .81 with s of 1.85; interpersonal change 1.58 with s of 2.8; role changes .90 with s of 3.9.

Again, the largest change was in the area of role perception. In looking at the four spring conferences, the largest number of changes in each one was in the area of role perception, the smallest number of changes in self concept, and at two conferences, ministers registered minimal change in interpersonal relations. Of the total number, 62 showed less difficulty in the various areas as a result of the conference; 26 showed more difficulty, and 8 remained the same.

CONCLUSIONS

The learnings which take place as a result of attending the ten-day conference at the Institute for Advanced Pastoral Studies appear to be in the area of change in role perception. The training of ministers to see the complementary relationship between themselves and the laity for the broad mission of the church requires a change in perspective. It appears to be the primary change that our conferees make.

To make this change requires a certain learning readiness. Men who experience the frustrations of trying to run the church program alone or with a staff come to the conference desiring change. They have read certain pre-conference books and understood the purposes of the ten days to a certain extent. Nevertheless, their expectations differ somewhat from ours, and they may remain blocked to learning.

Before new attitudes and behavior can be learned, certain ways of thinking and practices must be unlearned. The defenses of the conferee can be discovered and worked with. He may be placed in an accepting setting where he will have the opportunity to understand himself, his role, and his relationships. He may become increasingly open to learning with adequate group leadership. Then he may have opportunity to practice new interpersonal and role behavior and become conditioned to this in his total performance.

The amount of learning which is transferred from the conference to the parish setting is an open question. It is to check this that we are planning to analyze by a pre and post conference use of the Theological Studies Inventory. In particular, we hope to check the change in role behavior in order to understand more clearly what our results mean. We plan also to use a follow-up of the experimental group with letters from laymen as to their perceptions of change in their pastor on his return from the conference. We do have indication from letters that men are working at preaching dialogically and have set up sermon discussion groups. Understanding the principles of dialogue has further made them sensitive to others in counseling and group work. Further follow up of conferees is lacking from our standpoint.

We might surmise that those who do not undergo change have either failed to become open to new learnings during the ten days; have set unrealistic goals which they cannot live up to; have covered over their learnings after they have returned to the parish; have reversed their learnings after they have encountered difficulties in the parish; or have realized a need for therapy but have not obtained it.

The research results, thus far, point up the strength and weakness of the one program in continuing education, and have implications for other programs similar to ours. An "orientation course" does not provide changes, particularly in self-perception and interpersonal relations, but in the stance a man takes with his people, and may enable a minister to effect changes in the mutual ministry of clergy and laity in the church. These attitudinal and perceptual changes need reinforcement, however, in the parish where ministers and laity work together for there to be sustained change. Otherwise the depletion of the effects of the conference or even its reversal are most likely. The implication for training is that for sustained changes in role perception, laymen need to be involved in the continuing education program. The most likely plan would be for laymen and clergy from the same church to be trained together.

Second, the results seem to show that an orientation course can guide the conferee to learn certain principles and sensitize him to his mistakes in preaching or counseling or group administration, for example. However, for lasting learning to take place, a person needs training in counseling, preaching, and leadership skills under supervision. This probably should

take place at a second conference, after the assimilation of earlier learning has taken place. The supervisory experience in the learning of skills should involve laymen again so that the clergyman is not trained to give a solo performance, but to minister co-operatively with others.

Third, the orientation conference and its results show that ministers are sensitized to the ministry of the laity in their work in the world, and in field trips are made aware of what the world of work is. However, for the new orientation toward his role to become conditioned into him, he needs further opportunity to work with laity in the world. The inference is that further types of conference should follow this up, in which clergy and laity can be trained to become trainers of the laity. Laymen again need to become an active part in these advanced level conferences.

The results of our research thus far indicate that parish ministers do a great deal of "attitudinal and perceptual learning" in a short term, intensive experience. However, the results point to the need for follow-up conferences in phases of six months to a year in which pastoral and training skills can enable them to carry out the reorientation of role they may experience in a short term institute.

EVALUATION OF CONTINUING EDUCATION FOR CHURCHMEN

Ross P. Scherer

Director of Church Ministry Studies
National Council of Churches

A. Introduction

The following paper tries to point out the factors involved in and a number of issues connected with "evaluation" of goals and procedures of continuing education for churchmen. It is not a program of research, although specific researches might be derived from it.

1. The task--to develop criteria and methods for assessing the following:
 - a. to what extent church workers are becoming the kind of persons developing the kinds of skills, and carrying out the kinds of job responsibilities required by the positions they are occupying; and
 - b. to specify the factors or problems which impede or factors which aid them in making these efforts.
2. Special problems or limits in evaluating churchmen's efforts.
 - a. The complexity of relationships between contributing or determining factors and their products.
 - i. Background structural determinants--social organization, culture, denominational tradition and polity, class origins, etc.
 - ii. Situational factors--parish structure, lay expectations, finances, marriage, settings of special ministries, etc.
 - iii. Factors in the person--level of aspiration, self-conceptions, age, etc.
 - iv. Perspective, timing, and movement in career.
 - b. Distortions arising from misperception in self-ratings, "halo" effects of younger vs. older ages, misunderstandings in communication arising from "pedestal" relationships, etc.

- c. Frequent vagueness and ambiguity of goals and job definitions for church workers. The evaluation process presupposes the availability of a clear statement of goals and identification of means available and limits for implementing these goals.

3. Assumptions with regard to evaluation of continuing education for churchmen.

- a. Lifelong professional development must be the overall goal; hence seminary education must be viewed as the beginning.
- b. Learning of skills for management of people and the expediting of administrative tasks requires high priority in in-service training of churchmen. Many, however, are not too prepared to acknowledge the nature of the local congregation as an organizational system.

B. Evaluation of the Goals and Role-Assignments for the Job Settings in Which Church Workers Work (antecedent to examining continuing education itself)

1. Congregational ministries

- a. Consensus or ambiguity of conceptions of the proper functions of the congregation in community and society.

What is the relation between corporate congregational goals (financial stability, growth, esprit, adequate staffing, etc.) and individual member goals (effective witnessing in vocation, pastoral care, prophetic vs. priestly duties of all Christians)?

To what extent do the goals of organizational survival and service to community and society conflict? How can they be balanced?

How can the prophetic or challenging function and the priestly or healing function be balanced?

Which factors tend to limit or impede the service of congregation and/or members to the world?

- b. Consensus or ambiguity as to goals and roles of pastor and professional staff.

To what extent are formal definitions of status (ordained pastor, consecrated deaconess, commissioned church workers, etc.)

obsolescent in relation to actual job functions performed (preaching, teaching, counseling, administering, etc.)? What tasks are essential to ordained personnel, which can be delegated? How important is what one is compared with what one does?

Which patterns of formal organizational structure (organizational chart) are preferred for the local congregation? Who is over, who is with, and who is under whom? Who is responsible for the effective functioning of the congregation-as-organization? What are the self-concepts and coping techniques of clergy vis-a-vis the congregation-as-organization?

Whom should the staff regard as their clientele--their membership or those outside, or both?

How do the professional staff differ from their "volunteer" member-workers in motives, clarity of job descriptions, short-run vs. long-run interest, discipline, etc.?

Which models of pastor-people relations are relevant today?

Vassal-patrons (feudalism)
 Vicar-of-God--sinners (hierocracy)
 Parent-minors (family)
 Purveyor of services-purchasers (service occupation for weddings, funerals, etc.)
 Professional-clients (as in medicine)
 Executive secretary-staff (bureaucratic)
 Coach director-players (sports, theatre)
 Etc.

Is there any alternative to the "player coach's" having to become a "jack of all trades and master of none" if he is adequately to "equip the saints"? What does he not need to know?

2. Chaplaincy Situations and other Ministries

- a. Worker-priests (incognito ministries)
- b. Non-ecclesiastical settings--hospital, prison, university, military, industrial, etc. "teams."

What is the difference in impact between identification by means of formal status (and garb) and "incognito" ministries? How do requirements differ?

How can those in special settings maintain the tension between church-given goals and the bureaucratic requirements and non-church standards of their settings (e. g., in hospitals, campus, etc.)? What procedures can insure maintenance of identity and prevent absorption by these special settings? How can adequate forms of supervision be set up?

How does the team structure of the special ministries compare with the congregational type?

C. Effectiveness of Continuing Education Programs

The following types of properties of continuing education programs need to be evaluated in relation to the goals enunciated in A-1; the kinds of persons, skills, job responsibilities required by their positions as church workers.

1. Kinds of educational structure or setting

- a. University-related vs. non-university-related seminary
- b. Up-dating of regular B. D. curricular offerings by regular staff vs. special offerings by special staffs.
- c. Independent vs. seminary settings
 - i. Chaplaincy agencies (teaching hospital, clinic, etc.)
 - ii. Community action agency (e. g., Urban Training Institute, Chicago)

How compatible is it to train beginners and mature men in the same structure? What role conflicts, threats, etc., can faculty experience when this is done?

2. Kinds of teaching-learning formats and scheduling

- a. part time vs. full time enrollment; in service vs. sabbatical; spread out vs. concentrated.
- b. Classroom and lectures vs. in-the-field experience
- c. Directed vs. laissez faire guidance
- d. Degree vs. non-degree programs

What format will guarantee the greatest opportunity for new role-learning reidentification, and maximum motivation?

3. Kinds of processes for recruitment and selection

- a. Effect of availability or non-availability of subsidy upon selection
- b. Initiation of selections process--by self or supervisor
- c. Ways for screening those capable or incapable of professional growth

How make provision for getting those into the program who "really need" it vs. those who can benefit but for whom it is an "extra"?

4. Implementing motives and self-concepts of clergy

- a. Crucial career stages and critical needs (e. g., learning-orientation, with reality shock; secondary membership without full recognition, full membership with maximum authority, responsibility, prestige, passing membership with deference but decline of authority); availability of "developmental" guides for various stages in career.
- b. Conceptions of ministry--static vs. developmental; tradition-directed vs. change-directed; contemplative vs. action-oriented; constituency-oriented vs. community and society-oriented; etc.
- c. Availability or non-availability of adequate colleague and reference group structures for maintenance of adequate self-image and discipline while in-service.
(cf. value of Academy of General Practice to general practitioner physicians)

CONSULTANTS

Henry B. Adams
San Francisco Theological Seminary
San Anselmo, California

Perce O. Alston
Division of Christian Education
United Church of Christ
1505 Race Street
Philadelphia, Pennsylvania 19002

Vinton R. Anderson
5357 Bartmer
St. Louis, Missouri

Elmer J. F. Arndt
Eden Theological Seminary
475 East Lockwood Avenue
Webster Groves, Missouri

Frederick H. Arterton
College of Preachers
3510 Woodley Road, N. W.
Washington, D. C. 20016

E. Theo. Bachmann
Board of Theological Education
Lutheran Church in America
231 Madison Avenue
New York, New York 10016

Steve A. Bacon
Columbia Theological Seminary
701 Columbia Drive
Decatur, Georgia 30031

Nelson B. Baker
Eastern Baptist Theological Seminary
Lancaster Avenue & City Line
Philadelphia, Pennsylvania 19151

Josiah R. Bartlett
Starr King School
2441 Le Conte
Berkeley 9, California

Emma Lou Benignus
Institute for Advanced Pastoral Studies
380 Lone Pine Road
Bloomfield Hills, Michigan

Richard A. Bollinger
The Menninger Foundation
Box 829
Topeka, Kansas 66601

Bernhard Christenson
Luther Theological Seminary
2375 Como Avenue West
St. Paul, Minnesota

J. Douglas Clyde
Board of Christian Education
425 Witherspoon Building
Philadelphia, Pennsylvania

Wayne K. Clymer
Evangelical Theological Seminary
329 School Street
Naperville, Illinois

Lowell G. Colston
Institute of Pastoral Care
Box 88267, Mapleton Station
Indianapolis, Indiana 46208

Richard O. Comfort
Institute of Strategic Studies
Board of National Missions
United Presbyterian Church
425 Riverside Drive
New York, New York

Jack Cooper
Center of Continuing Education
Princeton Seminary
Princeton, New Jersey 08504

William J. Danker
Concordia Seminary
St. Louis, Missouri

LeRoy Judson Day
Alderson-Broadbent College
Philippi, West Virginia 26417

Thomas A. Droege
Valparaiso University
Valparaiso, Indiana

Giles C. Ekola
National Lutheran Council
327 South La Salle Street
Chicago, Illinois 60604

Charles Feilding
Trinity College
Toronto, Ontario, Canada

John C. Fletcher
Virginia Theological Seminary
Alexandria, Virginia

Arthur L. Foster
Berkeley Baptist Divinity School
Berkeley, California

Robert T. Frerichs
American Baptist Home Mission
Societies
Urban Church Center
Green Lake, Wisconsin

Lee J. Gable
Lancaster Theological Seminary
Lancaster, Pennsylvania

Connolly C. Gamble, Jr.
Union Theological Seminary
3401 Brook Road
Richmond, Virginia 23227

Sherman L. Greene, Jr.
A. M. E. Church
414 8th Avenue, South
Nashville, Tennessee

Edward J. Hemphill
Chaplain Corps Planning Group
Washington Navy Yard
Washington, D. C. 20390

John H. Hendrickson
Auburn Theological Seminary
3041 Broadway at 120th Street
New York, New York 10027

Stewart W. Herman
Lutheran School of Theology at Chicago
327 South La Salle Street
Chicago, Illinois 60604

Reuel L. Howe
Institute for Advanced Pastoral Studies
380 Lone Pine Road
Bloomfield Hills, Michigan

George E. Hulac
Board of Christian Education
Division of Continuing Education
Witherspoon Building
Philadelphia, Pennsylvania

Serge F. Hummon
Board for Homeland Ministries
19 South LaSalle Street
Chicago, Illinois

William A. Imler
Drew University Theological School
Madison, New Jersey

Michael G. Ireland
First Baptist Church
24 Severance Street
Claremont, New Hampshire

Allix B. James
School of Religion
Virginia Union University
1500 North Lombardy Street
Richmond, Virginia 23222

Arne K. Jessen
Lutheran General Hospital
1775 Dempster
Park Ridge, Illinois 60068

Richard G. Johns
Executive Council of Episcopal Church
815 2nd Avenue
New York, New York

Harold Johnson
United Christian Missionary Society
222 South Downey Avenue
Indianapolis, Indiana 46207

R. Lewis Johnson
Colgate-Rochester Divinity School
1100 South Goodman Street
Rochester 20, New York

J. Obert Kempson
South Carolina Dept. of Mental Health
2214 Bull Street, Drawer 189
Columbia, South Carolina 29202

David S. King
Laymen's Academy for Oecumenical
Studies
Box 452
Amherst, Massachusetts 01002

Russell Kleis
Continuing Education Service
Michigan State University
East Lansing, Michigan

Gerald L. Klever
The University of Chicago
1401 East Hyde Park Boulevard
Chicago, Illinois

Johannes Knudsen
Lutheran School of Theology
Maywood, Illinois

Wilbur C. Koester
Lutheran Lay Training Institute
Concordia College
3126 West Kilbourn Avenue
Milwaukee, Wisconsin 53208

Robert G. Konzelman
The American Lutheran Church
422 South Fifth Street
Minneapolis, Minnesota

E. S. Lautenschlaeger
Emmanuel College
Toronto, Ontario, Canada

Lynn Leavenworth
American Baptist Board of Education
and Publications
Valley Forge, Pennsylvania 19481

F. H. Littell
Chicago Theological Seminary
Chicago, Illinois 60637

Frederick C. Maier
Board of Christian Education
United Presbyterian Church
425 Witherspoon Building
Philadelphia, Pennsylvania

Allan R. McAllaster
United Theological Seminary of the Twin Cities
3000 Fifth Street, N. W.
New Brighton, Minnesota 55112

E. Arthur McAsh
Michigan State University
420 Erickson Hall
East Lansing, Michigan

Udalgia Z. McKinnon
Interdenominational Theological Center
671 Beckwith Street, S. W.
Atlanta, Georgia 30314

Donald D. Menzel
American Baptist Convention
Federated Church of Norfolk
Norfolk, Massachusetts

Fred W. Meuser
Lutheran Theological Seminary
Capital University
Columbus, Ohio

William L. Miller, Jr.
Board of Higher Education
Disciples of Christ
222 South Downey Avenue
Indianapolis, Indiana 46207

Charles B. Mitchell
Theological Seminary
University of Dubuque
Dubuque, Iowa 52002

Clinton Morrison
841 Chalmer Place
Chicago, Illinois

Ruth Morrison
Milwaukee Lay Academy
Milwaukee, Wisconsin

Hermann N. Morse
Bd. of National Missions of U. P.
Church
475 Riverside Drive #355
New York, New York

James P. Morton
Urban Training Center for
Christian Mission
40 North Ashland
Chicago, Illinois

W. S. Mordock
Andrews University
Berrien Springs, Michigan

Frank G. Nelson
Baptist Graduate Student Center
4901 South Ellis Avenue
Chicago, Illinois 60615

Joseph O'Donnell
Andover Newton Theological School
210 Herrick Road
Newton Centre, Massachusetts 02159

Ralph E. Peterson
National Council of the Churches of Christ
New York, New York

William R. Phillippe
Pittsburgh Theological Seminary
616 North Highland Avenue
Pittsburgh 6, Pennsylvania

Robert D. Rasmussen
American Baptist Convention
Valley Forge, Pennsylvania 19481

Frank Otheman Reed
Auburn Theological Seminary
3041 Broadway at 130th Street
New York, New York 10027

Arthur C. Repp
Concordia Seminary
801 DeMun Avenue
St. Louis, Missouri 63105

Mark Rich
American Baptist Convention
Board of Education & Publication
210 Herrick Road
Newton Centre, Massachusetts 02159

Parker Roseman
New Haven Disciples House
163 St. Ronan Street
New Haven 12, Connecticut

John M. Salmon
Louisville Presbyterian Theological
Seminary
1044 Alta Vista Road
Louisville, Kentucky 40205

Douglas L. Saxby
Berkeley Baptist Divinity School
2606 Dwight Way
Berkeley, California

Ross P. Scherer
National Council of the Churches of
Christ in the U. S. A.
475 Riverside Drive
New York, New York 10027

Robert C. Schultz
Christ Lutheran Church
13th and Hamilton Streets
Allentown, Pennsylvania

John H. Shope
Temple University
Conwell School of Theology
Park Avenue & Norris Street
Philadelphia, Pennsylvania 19122

Charles S. Spivey, Jr.
Payne Theological Seminary
Wilberforce, Ohio

J. Stanley Stevens
Council for Church & Ministry
United Church of Christ
287 Park Avenue, South
New York, New York 10010

Charles Stewart
Institute for Advanced Pastoral
Studies
180 Lone Pine Road
Bloomfield Hills, Michigan

Marvin J. Taylor
Saint Paul School of Theology
5110 Cherry Street
Kansas City, Missouri 64110

Donald F. Thomas
California Baptist Theological Seminary
Seminary Knolls
Covina, California

John W. Thomas
Crozer Theological Seminary
Chester, Pennsylvania

James D. Tynes
School of Religion
Howard University
Washington, D. C. 20001

Ruel W. Tyson, Jr.
Episcopal Seminary of the Southwest
5817 South Blackstone Avenue
Chicago, Illinois 60637

Erland Waltner
Memphis Bible School
3003 Benham Avenue
Elkhart, Indiana

Keith Watkins
Christian Theological Seminary
Box 88267
Indianapolis, Indiana

Clement W. Welch
College of Preachers
3510 Woodley Road, N. W.
Washington, D. C. 20016

Granger E. Westberg
Institute of Religion
Houston, Texas

James B. Whipple
Center for the Study of Liberal
Education for Adults
Boston University
138 Mountfort Street
Brookline, Massachusetts

Lillian A. Windham
Institute of Strategic Studies
Board of National Missions
The United Presbyterian Church
Room 355, 475 Riverside Drive
New York, New York 10027

Clyde S. Wolf
First Baptist Church
199 Warren Avenue
Brockton, Massachusetts

Thomas E. Wood
United Christian Missionary Society
Disciples of Christ
222 South Downey Avenue
Indianapolis, Indiana

Keith C. Wright
National Council of Churches
Dept. of Ministry, Vocation, P. S.
475 Riverside Drive
New York, New York 10027

Jesse H. Ziegler
The American Association of Theological
Schools
534 Third National Building
Dayton, Ohio 45402

